

# America

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*February 19, 1955*

*Vol. 92, Number 21*

**NATIONAL CATHOLIC WEEKLY REVIEW**

## **Khrushchev takes over**

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**N.S. TIMASHEFF**

## **Temper and tangles of French politics**

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**ROBERT G. NEUMANN**

## **Present position of the Catholic press**

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**JEROME BREUNIG**

### **EDITORIALS**

**Evil omen in Moscow**

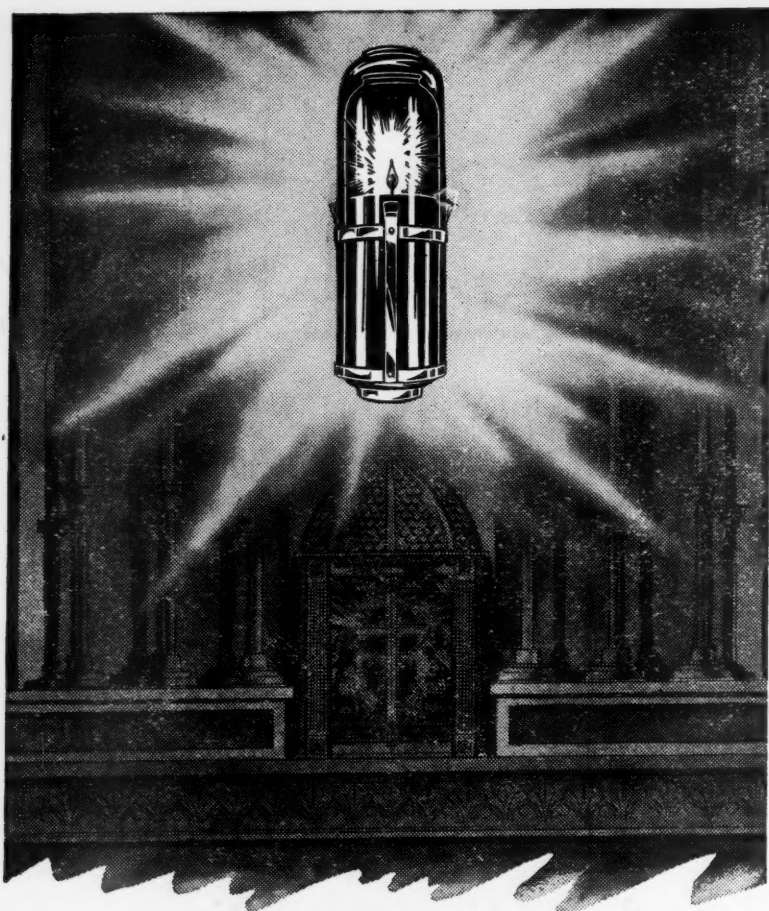
**U.S.-Formosa confusion**

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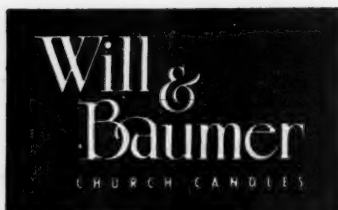
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## CONTENTS

*America*, February 19, 1955

Current Comments .....	521
Washington Front. Wilfrid Parsons	525
Underscorings .....	C. K. 525
Editorials .....	528
Evil omen in Moscow	
U. S.-Formosa confusion	
"News" from Hungary	
Protestants and Other Americans	
Divided	
Psychologists vs. psychiatrists	
Articles	
Khrushchev takes over .....	529
N. S. Timasheff	
Temper and tangles of French	
politics .....	530
Robert G. Neumann	
Present position of the	
Catholic press .....	532
Jerome Breunig	
Literature and Arts .....	535
Advertisers and poets	
John P. Sisk	
Thirty-five notable books of 1954.	537
Books .....	Reviewed by
Morals and Medicine .....	538
James E. Royce, S.J.	
The Golden String .....	538
Damian J. Blaher, O.F.M.	
Meditations of a Believer .....	540
Gerard S. Sloyan	
Social Relations in the Urban	
Parish .....	540
Joseph B. Schuyler, S.J.	
The Deliverance of Sister Cecilia.	542
Geza B. Grosschmid	
The Word. Vincent P. McCorry, S.J.	542
Theatre .....	Theophilus Lewis 545
Films .....	Moirra Walsh 547
Correspondence .....	548

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..... 521  
d Parsons 525  
..... C. K. 525  
..... 526

Americans

trists

..... 529  
Timasheff  
rench  
..... 530  
Neumann

..... 532  
Breunig

..... 535

a P. Sisk  
of 1954. 537

ewed by  
..... 538  
oyce, S.J.

..... 538

r, O.F.M.

..... 540

S. Sloyan

Urban

..... 540

ylar, S.J.

Cecilia. 542

sschmid

rry, S.J. 542

s Lewis 545

a Walsh 547

..... 548

..... 548

..... 548

..... 548

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February 19,

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## U. S. aid to public schools

Snowed under by the big news from Moscow, President Eisenhower's Feb. 8 message to Congress on Federal aid to public education didn't make the headlines. First let us ask, what's the problem? In a nutshell, the 48 States are 300,000 classrooms short of what their public schools need, and haven't the financial means to make up this accumulated deficit. What concern is this of the Federal Government? The answer (which the President failed to spell out) is that the children lacking classrooms are U. S. citizens. For many reasons (U. S. citizenship, economic progress, military needs), the nation needs properly schooled citizens. What does Mr. Eisenhower propose that Congress do to help meet these national needs? Over the next three years, he proposes that Congress 1) *donate* \$200 million in Federal funds to school districts with "proved need and proved lack of local income"; 2) authorize the use of \$750 million to purchase the *local school bonds* of communities which can't float them at "reasonable" rates of interest; and 3) "share with the States" in operating *State school-building agencies* issuing bonds to build \$6-billion worth of schools. This sum would be paid back by way of rentals . . . It would be unfair to try to evaluate these proposals in a brief space. The concept of the public good underlying them, as the President took pains to explain, is that of employing Federal assistance while locating nearly all the responsibility at the grass roots. Next week we shall examine this plan in terms of its adequacy to meet the needs of the nation's schools and of the principles that it embodies.

## Labor unity at last

Insiders had been confident for several months that what John L. Lewis once called the "accouplement" of the AFL and CIO would shortly be achieved. Even so, when the news of the merger broke last week, it sent a thrill across the land. Only those with long memories, recalling the false starts of the past, were inclined to restrain their enthusiasm until the final acts of the merger had been consummated. This will not happen until next fall, when AFL and CIO conventions will be called upon to ratify the agreement signed Feb. 9 at Miami Beach. The skeptics must admit, however, that the pact does look like the "real McCoy." Under its terms the CIO is to enter the new federation—as yet unnamed—*en masse* as the Council of Industrial Organizations. The council will have its own leader and, for organizing activities, a goodly measure of autonomy. That concession eased the way for the CIO to accept the present top officials of the AFL, George Meany and William Schnitzler, as president and secretary-treasurer of the new organization. One of the by-products of this deal is that the famous initials "CIO," which mean so much to so many workers in basic industry, will continue to be a living part of the story of U. S. labor. The inevitable consequence of unity will be a vast increase in the power of

# CURRENT COMMENT

organized labor. We note with satisfaction the joint statement of Messrs. Meany and Reuther that this new power will be used, not merely for the workers, but for the "greater service of the people of the United States."

## Inter-university religious understanding

St. Louis University and Washington University, academic neighbors in St. Louis, are cooperating in a unique venture. They are offering parallel courses dealing with the problem of religious understanding in American life. Washington's course, "Religion in Contemporary America," is being conducted under the auspices of its University College during the present semester. St. Louis University's course, "Religion in American Society and Education," will begin June 21, with the summer session. A joint statement by the authorities of the two universities reads in part as follows:

Many benefits flow from our religious freedoms. But our diversity also presents problems. Some of these problems stem from simple misunderstanding; they are rooted in irrational prejudices, false stereotypes and fears which have no basis in fact. Other problems are real in every sense. They arise from conflicts in purpose and from ultimate differences in conscience and perspective.

The two institutions feel that these problems can be met creatively. They have joined forces in order to help the American people to "approach them with the maximum intelligence, imagination and good will of which they are capable." Designed for adults, the courses will be of special help to teachers, nurses and social workers, as well as to other persons who work regularly with people of varying religious backgrounds. Perhaps other colleges and universities will soon be experimenting with similar cooperative projects.

## Catholic Book Week: Feb. 20-26

Under the slogan "Christian Books: Beacons in a Troubled World," the thirteenth annual Catholic Book Week will be observed Feb. 20-26. The Catholic Library Association, with headquarters at Maryknoll Seminary, Glen Ellyn, Illinois, will supply kits at \$1 each, containing three graded lists of the best Catholic books published during 1954. Our literary editor,



Fr. Gardiner, compiled the adult list. Mary Louise Hector, editor of the Young People's Section of *Books on Trial*, and Richard J. Hurley, professor of children's literature at the Catholic University of America, collaborated on the young adults list. Ethna Sheehan, superintendent of the children's division at Queens Borough Public Library, selected the juvenile list. This week would be a good time to become better acquainted with the remarkably excellent literature now available for Catholic readers. All fields have been admirably represented, and it is particularly gratifying to note a good increase in books dealing with aspects of the social problem. The one weakness—and it has been a weakness for a long time—is the dearth of first-rate Catholic fiction. Catholic publishers and booksellers are doing an apostolic job well. They will be able to do it better if they have the wholehearted and generous support of the growing body of Catholic readers. Why not drop into the store or lending library in your town and do some browsing during Catholic Book Week? You will be in for an agreeable surprise.

### **Partnership on the Delaware**

If the mere sight of the Delaware River these days makes President Eisenhower feel that some of his business supporters are letting him down, no one can rightly blame him. During the 1952 campaign, the President repeatedly stressed his belief in decentralization of Government spending and responsibility. Time and again he talked about a partnership between the Federal Government on the one hand, and State and local governments and private enterprise on the other. He consistently asserted his belief that Washington should not undertake, or finance, projects which local interests could handle themselves. That philosophy, with its promise of smaller Federal budgets, made a big hit with businessmen. Imagine the President's pained surprise, then, when his application of this philosophy to the project of deepening the Delaware River raised a storm of protest in local business circles. The President proposed that the Federal Government contribute to the cost of this necessary undertaking, but only on condition that local interests agreed to share the expense. The reaction to that announcement has been something to see and

study. With staid Chambers of Commerce joining the protesting chorus, the air in the Philadelphia-Trenton area has been full of cries of "unsatisfactory," "discriminatory," "unprecedented." The businessmen stoutly insist that the Federal Government pay the whole bill, "as it has done in the past on the improvement of navigable streams." Is it possible that some businessmen are in favor of States' rights and local initiative only so long as this doesn't cost them money? The President must be wondering.

### **Guaranteed wage and work plans**

The big showdown on guaranteed annual wages is not due until the end of May. That's when United Auto Worker (CIO) contracts with Ford and General Motors expire. But two recent developments should be carefully noted. The more recent was the statement on Feb. 3 by representatives of 350,000 AFL railway shop workers that guaranteed wages had been given top priority in their 1955 demands on the nation's railroads. The second was the triumphant announcement by the Teamsters on Jan. 26 that negotiations with trucking companies in the Midwest, South and Southwest had resulted in guaranteed work weeks for 185,000 drivers. One of the contracts, covering 110,000 employes of 12,000 operators, stipulates that 90 per cent of the regular drivers are to be guaranteed a full week's work or a full week's pay any time they are called in to work. These developments mean 1) that the guaranteed wage demand is no longer mostly a CIO show, and 2) that AFL unions which are unable because of conditions in their industries to demand an annual wage are intent on adapting the formula to their special circumstances. President George Meany suggested that the Teamsters' formula might be feasible for the construction industry. Meanwhile, the UAW in Detroit, taking a leaf from the book of semantic-minded practitioners of public relations, has dropped the label "guaranteed wage plan" for "guaranteed employment plan." To unfriendly ears, the old formula sounded too much as if the workers, ignoring Scriptural injunctions, wanted to eat, whether they worked or not. But who's against work?

### **France in search of a Government**

In his full-length article appearing in this issue (pp. 530-32) Robert Neumann analyzes the interplay of forces at work in the French National Assembly, particularly as exhibited in the Dec. 30 vote on the Western European Union. Pierre Mendès-France, the Premier under whom and because of whom that curious voting freak took place, fell from power on Feb. 5 over his North African policy. But his days were already numbered and the reforms he proposed for Tunisia and Morocco were only the pretext for bringing him down. President René Coty's first choice to form a new Government was ex-Premier Antoine Pinay, Conservative Independent, who during his own tenure in 1952 (March-Dec.) gained a reputation for "getting

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things done" by his successful fight to "save the franc." But, like his predecessor, if Pinay has a record of achievement, he has also made many enemies. Furthermore, he is a conservative and his chances of forming a Government depended upon support from the Popular Republican Movement. He could not hope for any help, of course, from the Communists and Socialists. But the MRP was not keen about allying itself with a predominantly rightist Government. As Mr. Neumann points out, the MRP exercises an influence upon many Socialists, with whom the Popular Republicans have certain social objectives in common. The party leaders did not wish to see a wedge driven between them and the Socialists through participation in an essentially conservative Government. For that reason they finally refused posts in Mr. Pinay's projected Cabinet, though on foreign policy they largely agree with him.

### **Mendès-France and North Africa**

From the viewpoint of the North African nationalist the fall of the Mendès-France Government was bad enough. That it should have come as a result of the French Assembly's no-confidence vote in the ex-Premier's North African policy was catastrophic. During the seven and one-half hectic months he was in power, M. Mendès-France became a symbol of real hope for the nationalists in Tunisia, Morocco and Algeria. His aim eventually was to grant local autonomy while keeping North Africa in the French Union. The no-confidence vote came on the very eve of negotiations with Tunisian nationalists which presaged an end to the era of police repression and terrorism in that protectorate. Next on the agenda would have been the problem of Moroccan nationalism. The fear throughout North Africa is that a new French Government will reverse the Mendès-France trend toward more equitable treatment of the Arabic-speaking peoples of the area. As the ex-Premier put it in his swan-song address before the Assembly, the choice is between his policy of "reform and progress" and a policy of "repression and force." Reversion to the policies of the past may well cost France its North African empire. All the elements of the tragedy which overtook Indo-China are present in North Africa. The free world cannot afford another Indo-China. Nor can the Western powers, usually allied with France in the UN, long turn a deaf ear to the representatives of millions of Asians whose championship of the cause of the North Africans is really an expression of that universal charity which should unite all men.

### **Masons in Guatemala**

The extensive coverage given by TV, radio and the press to the Communist crisis in Guatemala last year did a great deal to sharpen the interest of the average American in the affairs of Latin America. The Church's role in many of these countries, whose peasant masses are backward and illiterate, naturally came in for comment, since Latin America is overwhelmingly Catholic. Everyone admired the courageous ut-

terances of Archbishop Mariano Rossell of Guatemala in defiance of the Communist-inspired Arbenz regime (AM. 6/26/54, pp. 337-38). Yet from some quarters came more than a whisper that the Church itself was to blame for the shameful conditions of ignorance and misery which made Communist advances possible. One fact, however, was not shouted from the housetops by those who blame the Church. In Guatemala, the Church has not been a free agent. In a recent interview with Elmer Von Feldt, staff writer for NC News Service, Archbishop Rossell emphasized the active role of Freemasonry in blocking the work of the Church. "Guatemalan Masonry," he said, "is actively sectarian. It is opposed to the Church, the clergy, Christianity and all religion. It is determined to exclude the Church and religion from public life." The Masons practically controlled political life in Guatemala from 1870, when they established the Scottish Rite, to the left-wing revolution in 1944 that prepared the way for Communist control. At present 12 lodges with at least 10,000 members form a strong pressure group in that country. President Carlos Castillo Armas will have to contend with them if he proposes to restore constitutional freedom to the Church.

### **Congo chiefs defend mission schools**

In view of the precarious condition of colonial regimes today, the policy of the Belgian Government in crippling its own Congo mission schools seems incredible. It is doubly incredible when one regards the danger of Communists moving in upon new peoples and capitalizing upon the spiritual confusion directed by professedly neutral but actually anti-religious schools. Predominantly Catholic Belgium has established a 16-member High Council for Education in the Congo and the trust territory of Ruanda-Urundi. Only three of the members are Catholic. The bishops of Belgium have protested strongly, so far with a certain success. The mission hierarchy has taken a similar stand. But the sharpest comment on the Government's proposals was made by the High Council of Urundi, consisting of the native African king, Mwami Mwambutsa, and 29 chieftains. They unanimously voted against the establishment of religiously neutral public schools, and demanded that any public schools opened by the Government be staffed by priests or nuns. "Before establishing schools that set God aside," said Chief Nturuhamu, "look at Kenya and the Mau Mau." Today it is lately pagan natives who are telling post-Christian Europeans to observe ordinary sense and decency.

### **Our traveling scholars**

This is the season when people crack open their piggy banks to see if they can afford a trip to Europe. Every year, more and more U. S. students ambition spending either a whole year or at least a summer term in European classrooms. The new *Handbook on International Study*, just published by the Institute of

International Education (1 E. 67th St., New York 21, N. Y. \$3), furnishes such students an indispensable collection of essential information available until now only in scattered documents. It presents important facts about American education for students from other countries and about foreign educational systems for Americans planning to study abroad. It gives data about government regulations regarding the exchange of students, and about organizations which serve both foreign students here and U. S. students abroad. Here, too, is the most recent information on fellowships, scholarships and other grants for international study. A constantly increasing number of American colleges conduct programs of foreign study in France, Spain, Germany, Italy and Switzerland. Representatives of colleges which permit their juniors to do a fully accredited year of study in a foreign university meet annually at the Council on the Junior Year Abroad, whose headquarters are at the IIE, to discuss their problems and exchange information. Among Catholic colleges known for their Junior Year programs are Marymount, whose students may study in Rome, Paris or Barcelona; Rosary College in River Forest, Ill., which has students in Fribourg and Florence; Georgetown, with a program in Fribourg; and Fordham, whose honor students spend a year in Paris.

### **How the handicapped keep house**

If you happen to be a mother with the heavy responsibility of looking after a family, what would you do if you developed a disabling heart condition, or lost an arm or became paralyzed from the waist down? The Office of Vocational Rehabilitation of the Department of Health Education and Welfare now has an excellent booklet, *Handicapped Homemakers*, which shows what to do. With a little thought and planning, many a handicapped mother can do quite a respectable job of looking after a house. The secret lies in the simplification of work routines, training of the handicapped person in new techniques and adaptation of household equipment to meet the special needs of each type of physical handicap. *Handicapped Homemakers* is the best available source of information on fascinating innovations of this sort. It tells you where you can get films, books, pamphlets and special equipment. One film pictures women who carry on homemaking activities in spite of limitations resulting from polio, cerebral palsy and arthritis. It shows women in wheel chairs, and others with limited use of hands and arms going about their household tasks. A blind woman does a skilful job of ironing. A similar pamphlet published by the American Heart Association describes a simple floor plan and gives details and photos of the work-simplification kitchen designed for cardiac patients. Nobody knows just how many of these handicapped homemakers there are in this country, but there must be a great number because some 10 million women are physically handicapped. With this new blend of science and charity many of them can lead happier lives.

### **AFL TAKES SOME STANDS**

One of the most significant products of the mid-winter meeting of the AFL executive council at Miami Beach was a change in signals on the right-to-work issue. The goal remains the same: repeal of right-to-work laws in 17 States and defeat of similar legislation in other States. But the AFL quarterbacks decided they needed a new strategy to cross the goal-line. They had originally intended to de-emphasize Washington and concentrate on the various State capitals. A closer look at the opposition's defensive alignment convinced them that this strategy wouldn't work. After all, most of the right-to-work States are in the South and the agricultural sector of the Midwest, where organized labor has little influence. So now, despite the disappointments of the past two years in Washington, the AFL leaders decided they had a better chance with Congress.

Whatever one may think of this shift in strategy, there is no question that the approach through Congress is a lot simpler than the one through the States. If it was so minded, Congress could invalidate all right-to-work laws by effecting one little change in the Taft-Hartley Act. All it would have to do would be to delete Section 14(b), which makes State laws on union security (provided they are stricter than Taft-Hartley) controlling. Secretary of Labor Mitchell's public attack last December on right-to-work laws may have persuaded the council that its chances with the 84th Congress are not quite so bleak as was supposed. It is not counting, however, on any support from the President.

One affiliate, the Butchers, left the mid-winter sessions very unhappy. Their leaders had gone to the meeting convinced that they could win the council's approval of their projected merger with the Fur Workers, one of the unions ousted by the CIO for toeing the Communist party line. The council minced no words. If the Butchers consummated such a merger, they would risk being expelled from the AFL. Behind this tough stand lay the suspicion that the half-dozen Communist-dominated unions still in business have received backstage orders to seek affiliation with the AFL or CIO. That would protect them—to some extent, at least—from the rigors of the Subversive Activities Control Act of 1954. This law assumes that unions affiliated with the CIO or AFL are not Communist-controlled.

Still distressed over the course of events in Washington, the executive council made some tart comments on what it described as the undue business influence in the Eisenhower Administration. But its criticism stopped at the water's edge. The council voted to support the President's plan for a three-year extension of the Reciprocal Trade Agreements Act. More important, it pledged its full support to Mr. Eisenhower's defense of Formosa. In fact, the council's stand on Red China sounded more bellicose and intransigent than anything now coming out of Washington. B.L.M.

## WASHINGTON FRONT

Some months ago, I stated in passing that the annual turnover among the Federal Government's civilian employees is about 500,000. Two recent events have highlighted this statement. The first was a bitter complaint by the Senate Republican Policy Committee, made to the Civil Service Commission, that "not enough Republicans" were getting the vacant jobs in government. The second was a release by the commission itself, to the effect that over 940,000 appointments to Federal jobs had been made by the Eisenhower Administration between Feb. 1953 and Dec. 1954. The riposte by the Policy Committee was that most of these were Democrats.

This needs some explaining. According to the Policy Committee, the fault lies with the commission's own rules, which, among other requirements, demand that candidates for jobs have "experience" in Government work. Who, asked the committee, have had experience in government for the past twenty years but Democrats? Ergo, Democrats get all the important jobs. So runs the committee's argument.

It needs some qualifying. First of all, the Administration took several thousand jobs from the protection of civil service and put them into Schedules A, B and C. These are "policy-making" positions, or closely connected with them. Their incumbents were dropped or reduced in rank, and succeeded, presumably, by Republicans. Even Democrats have not disputed the right of the Administration to have its own people in such jobs. Didn't they do that themselves?

The difference, however, was that most of these jobs had their tenure protected by civil-service rules; now they do not. If the Democrats got in again, all the present incumbents would go out, and without any violation of law. So far as I can see, the Republicans have not realized this.

Most of the job erosion has been at the higher and lower levels, leaving the middle levels to progress undisturbed. The lower levels are filled by guards, messengers, elevator operators, chauffeurs, cleaning women, mail handlers, filing clerks, stenographers, those in purely manual labor and the Capitol Police. (We have at least three police forces in Washington: Capitol, Park and Metropolitan, and most of these jobs are "patronage" jobs.) It is here that the biggest turnover has come.

Civil service, as a career, is protected by many laws, and the commission must administer these. There is little chance of these laws being changed, though they can be evaded by taking the jobs, not the incumbents, from civil service. Some day, when the Democrats are in again, they may be counted on to close these loopholes, but not before that, of course.

WILFRED PARSONS

## UNDERSCORINGS

Regis College, Denver, Colo., is sponsoring an Institute on the Spanish-Speaking People of the Southwest, conducted on Monday evenings, Feb. 1 through March 22. Experts on the Colorado community will discuss health, education, migrant labor, cultural backgrounds, social integration, etc. Director of the institute is Lino M. Lopez of the Mayor's Commission on Human Relations, a former member of the Bishops' Committee on the Spanish-Speaking. Mr. Lopez is author of the article "Spanish Americans in Colorado" in our issue of Sept. 18, 1954.

► The National Newman Club Federation announces its 1955 essay contest on the annual statement of the American hierarchy. This year's subject is "Victory—Our Faith; Materialism—the Enemy," based on the statement of November, 1954 (reprinted in the February *Catholic Mind*). Prizes: 1st, \$150; 2nd, \$100; 3rd, \$50; plus 5 of \$10 each. Entries, limited to 1,500-2,500 words, should be postmarked not later than midnight April 20 and addressed to Rev. Robert J. Spahn, 2304 College St., Cedar Falls, Iowa.

► The National Catholic Conference on Family Life (1312 Massachusetts Ave., N.W., Washington 5, D. C.) will hold its 23rd annual convention March 16-18 in St. Paul, Minn., on the theme "The Family Together." . . . The Catholic Business Education Association will hold its 10th annual convention April 13-14 in Atlantic City, N. J. (general chairman, Sister Catherine Maria, C.S.J., St. Brendan High School, 1520 E. 13th St., Brooklyn 30, N. Y.).

► A Catholic Press Association for Australia and New Zealand is expected to be formed at a Catholic press convention to be held March 2-4 at Sydney, according to a RN dispatch of Feb. 7. Delegates from 12 weeklies and some 30 monthlies and quarterlies are expected to attend. An international Catholic press exhibit will be a feature of the occasion. Photographs or specimen copies of publications should be airmailed to James Kelleher, The *Catholic Weekly*, 104 Campbell St., Surry Hills, Sydney, Australia.

► *Finding God in Sickness (Thoughts of a very sick man)*, by Rev. Joseph Korompai, has been published by the Piarist Fathers, of which society he was a member. Largely paralyzed by a stroke in 1932, at the age of 40, he lived for two more years, during which he picked out on a typewriter, with his left hand, these brief meditations showing his growing understanding of the meaning of suffering (Rev. Ladislaus Magyar, Piarist Fathers, Box 2096, Buffalo, N. Y. Paper, 74p. \$1.25 a copy; 10 for \$10).

► The Grail, St. Meinrad Archabbey, St. Meinrad, Ind., has published Pamphlet Suggestions, a 74-page 25¢ booklet listing some 550 pamphlets indexed under publishers (68) and topics (about 300). C.K.



## Evil omen in Moscow

The extraordinary acquiescence which former Premier Malenkov showed when he resigned at the demand of stronger wills than his own confirms the general view of this unusual turn in intra-Kremlin power politics. Malenkov seems indeed to have had a tendency to give way under pressure, which coincides with other evidence that his aims, if not by objective standards exactly "soft," at least fell somewhat short of the steely toughness of Stalin.

All hands agree that Nikita Khrushchev, first secretary of the Communist party in the USSR, and not the new premier, Marshal Bulganin, is the real ruler of Russia today. Readers of this Review may recall the detailed delineation we published of this ominous personality in "Seven Against Malenkov" by Béla Fabian (AM. 4/18/53), which was reprinted in the *Catholic Digest* the following June. "Malenkov," concluded Dr. Fabian, "will hardly be able to count on the support of Khrushchev," a prediction now amply verified.

From Prof. N. S. Timasheff's account of him elsewhere in this issue, one can only conclude that Khrushchev's assumption of power is an evil omen, both for the long-suffering peoples of Russia and her satellites, and for the cause of world peace. In fact, he looks an even more dangerous tyrant than Stalin. The wily Georgian was a cold, calculating, utterly ruthless Leninist. Though headstrong, he had an emotional stability (unlike Hitler, for example) which generally kept him from venturing upon wholly senseless criminality.

Khrushchev seems much more erratic. He appears to have all the vices of a confirmed disciple of Lenin and Stalin, without their cunning. Molotov's braggadocio, on the occasion of Malenkov's resignation, about the USSR's superiority to us in H-bombs suggests the kind of talk Khrushchev probably likes to hear. He is in a position to wreak immeasurably more havoc than Stalin ever could, without having the measure of Marxist moderation of which Stalin, at least in regard to embroiling mankind in the horrors of nuclear warfare, was capable.

One ray of light in this gloomy prospect might be Khrushchev's relations with Mao. If the new boss is by nature impulsive, and especially if absolute power goes to his head, he may end up alienating his Peiping partners in crime. Before this would be allowed to happen, one supposes, the Soviet Army would probably take charge, if it is not actually in charge now. The results of an Army take-over, of course, are known only to Divine Providence, in whose hands we all are.

"God rules in the affairs of men." This was the lesson Benjamin Franklin said he had learned from a long lifetime of observing this world. It comes home to us all with renewed force when such ominous changes as occurred last week take place in ominous governments like that of the USSR.

## EDITORIALS

### U.S.-Formosa confusion

The "keep 'em guessin'" Formosa policy came home to roost in the strangest of places last February 7. On that day Secretary of State Dulles found himself attempting to allay the suspicions aroused among several members of the Senate Foreign Relations Committee by the proposed U. S.-Formosa mutual-security pact. Though Mr. Dulles was lucid enough as he outlined the implications of the impending treaty, almost simultaneously Chiang Kai-shek was muddying up the waters again in Taipei.

During his testimony before the committee, which cleared the security pact on February 8, Mr. Dulles made three noteworthy statements. First, drawing a parallel with the Philippine and Anzus treaties, he emphasized that both parties to the pact pledged themselves to "refrain from the threat or use of force in any way inconsistent with the purposes of the UN." Second, Mr. Dulles made it plain that the treaty limits our commitment to the defense of Formosa and the Pescadores. Thirdly, he stressed the point that any extension of commitment to "additional territories" in the Formosa area "would amount to an amendment of the treaty [which] should be submitted to the Senate for advice and consent."

In other words, our objective is to limit the area of possible hostilities in the Formosa Strait. The plain, blunt truth is that we are adopting what might be called a moderate policy toward Red China. The Administration, which, two years ago, was proclaiming its intent to "take the wraps off Chiang Kai-shek," has finally recognized the Communist conquest of the China mainland and is working for the neutralization of Formosa. The evacuation of the Tachens, which began without incident February 6, was the first step in this direction. Mr. Dulles' pointed omission of any mention of Quemoy or the Matsus suggests that we should be very happy if Chiang Kai-shek would agree to abandon these islands also.

Chiang Kai-shek, however, is either unaware of the implications of the mutual-security pact or is steadfastly refusing to accept them. While Mr. Dulles was emphasizing the purely defensive character of our agreement with the Nationalist leader, the Generalissimo was exhorting his troops to get ready to invade the China mainland. "The most important task of the Government forces," said Chiang Kai-shek in a written statement issued in Taipei, "is to counter-attack the Communists and recover the mainland." For him the evacuation of the Tachens is merely a redeployment.

It is not the withdrawal we quite obviously understood it to be.

Thus, unless the bravado of Chiang Kai-shek is merely a morale-restorative, the Governments of the United States and Nationalist China are working for different, even contradictory, objectives. In line with what seems to be the present goal of our foreign policy, as spelled out in an article in these pages last week (p. 506), we, in our desire to "salvage what is essential to our national security," are hoping for a cease-fire in the Formosa Strait. This apparently is not the hope of Chiang Kai-shek, who is still reserving to himself the right to invade the mainland.

The question is whether our policy of achieving a cease-fire can succeed as long as the parties to the U. S.-Formosa treaty voice such conflicting interpretations of the pact. Though the treaty cleared the Foreign Relations Committee, as noted above, the truculence of Chiang Kai-shek raised doubts of his motives in the minds of at least five members. Small wonder that the Red Chinese harbor similar suspicions of our own motives. Under the circumstances it was wishful thinking to suppose they would accept the UN invitation to discuss a cease-fire before the Security Council. In spite of these complications, the Senate ratified the treaty on February 9, by a vote of 64-6.

An all-out war to put Chiang Kai-shek back on the mainland is the last thing the Administration is thinking about. Perhaps the time has come to make our intentions unmistakable to the Generalissimo, just as we did when Syngman Rhee expressed his determination to reopen the Korean war.

### **"News" from Hungary**

The erroneous report that Cardinal Mindszenty has been released from prison shows how careful the free world must be in evaluating news from the captive areas. What goes on behind the Iron Curtain comes to us in fragmentary and sketchy form. At times the news can be completely false. It is now clear that the heroic Primate of Hungary is still detained by the Red regime that sentenced him in 1949 after a dramatic and brutally unjust trial. The reports of his release, widely circulated in the press of this country, have proven to be premature, to say the least.

Misleading or distorted news from the areas under Communist domination can be due to two causes in particular: deliberate Red propaganda and wishful thinking by the victims of the regimes. These two causes do not necessarily cancel each other out. They can at times complement each other, as in the case of Cardinal Mindszenty's alleged release. What more natural, for instance, than for the faithful of Hungary to rejoice over rumors that their beloved prelate, for whom their admiration and respect are boundless, has at last been able to breathe the air of freedom? In the tense atmosphere in which they all live, it is not surprising that Hungarian Catholics eagerly believe rumors that their Cardinal has been seen out of prison.

What rejoices the simple faithful does not necessarily injure the Communist cause. In prison, the Cardinal is a living indictment of Communist regimes everywhere. They would like to disengage themselves from this burden they have laid upon their own shoulders. For this purpose even vague rumors of his release serve to disarm public opinion. The protests, prayers and other means by which the free world shows its indignation become more infrequent and less emphatic as the public, always too ready to close its eyes to unpleasant realities, turns away to less serious matters in the comforting illusion that freedom has come again to the peoples of captive Europe.

The coming months will undoubtedly bring a number of similar reports out of Hungary, many of which will bear an authentic stamp. It is not at all beyond the realm of possibility that the Red regime is ready to release the Cardinal, under certain conditions. For his part, the Primate of Hungary may be willing to consent to release, under his own conditions. The episode of the false report shows what discretion will be needed in analyzing the news if events develop in that direction.

### **Protestants and Other Americans Divided**

At its seventh annual convention, held in Washington Jan. 19-20, the organization known as Protestants and Other Americans United for the Separation of Church and State revealed a significant rift in its thinking. Its members have apparently split over the question of secularism. What unity POAU still possesses stems solely from its unswerving animosity toward the Catholic Church.

Symbolizing POAU's disunity were two ideologically conflicting addresses. The first was that of Dr. Leo Pfeffer, American Jewish Congress leader, who spoke at the banquet opening the conference. Dr. Pfeffer represents the unyielding secularist wing of POAU. At the speakers' table on this occasion was North Carolina's freshman Senator, former Governor W. Kerr Scott.

Quite a different address was delivered at the final conference meeting in Constitution Hall by Rev. Harold J. Ockenga, pastor of Boston's Park Street Church. He was severely critical of the Catholic Church, but even more bitter in his denunciation of secularism. He went so far as to tell his audience that in a contest between sectarianism and secularism he would stand with the Catholic Church against the secularizers. He expressed the hope, of course, that such a stand would not be necessary. A mixed reception greeted Dr. Ockenga's remarks. POAU's president, Dr. Edwin McNeill Poteat, is reported to have said after the address that he liked some parts, but didn't like others.

The convention followed its usual routine. Confidential reports on Catholic life in Latin America

brought hisses from a responsive audience, which was, incidentally, smaller in number than it had been in previous years. Prof. William S. Stokes of the University of Wisconsin summarized the material he had presented on Oct. 28, 1954 at the Columbia University bicentennial conference on "Responsible Freedom in the Americas." (It was on this earlier occasion that Rev. Benjamin Núñez, Costa Rica's permanent representative to the United Nations, said that he was forced to conclude that the Wisconsin professor had come to the conference to "insult Latin America.")

A reliable private source confirms what has long been surmised, even in print, namely, that POAU is receiving strong support from the Scottish Rite Masons of the Southern jurisdiction. At this year's meeting plans were discussed whereby the Southern lodges would make a financial contribution to the POAU program. President Poteat, when asked to confirm this report, said that it is "a private matter."

The North Carolina *Catholic* devoted its editorial column to an open letter to Senator Scott. The letter, written by Dale Francis, director of the Charlotte Catholic Information Center, expressed regret that the North Carolina Senator had shown "public approval" of POAU by attending their banquet. Mr. Francis pointed out that this was the first time that a U. S. Senator had given the organization such "public endorsement."

Three members of Congress were in the audience at the opening banquet of POAU. They are Representatives Ruth Thompson (R., Mich.), Tom Steed (D., Okla.) and Eugene Siler (R., Ky.).

POAU's ranks may very well continue to disintegrate over the question of secularism. Having given strong support to certain radically secularist propagandists in the past, POAU will lose all "ideological" content once it retreats from this position. However, it will not die. It is receiving financial support from groups whose hostility to the Catholic Church is undying. Its anti-Catholicism may still serve to bind its divided membership into some semblance of emotional unity. However low its prestige may have fallen, POAU still has lung-power, a popular minority cause—and a promising source of revenue.

## Psychologists vs. psychiatrists

The human suffering and material loss caused by mental illness in this country are immense. Though expanding scientific knowledge and new methods of treatment give much promise, there is still one major block to really effective help for our 9 million psychotics and an unknown number of neurotics. That block is a critical shortage of personnel professionally competent to diagnose and treat these ills. There are only about 5,000 practising, non-administrative psychiatrists in the United States.

Since the unmet needs of the mentally ill are so great, many seek help from professional people who are not psychiatrists. This has led to bitter contention

between the medical profession and other groups, especially the clinical psychologists.

The psychiatrist is a medical doctor who, in addition to the regular medical course, spends three years in the study of mental disease. Psychiatrists who specialize take longer than this. A psychoanalyst, for example, is a particular kind of psychiatrist. Competent in medical techniques, such as the use of drugs, surgery or shock treatment, he is also, by his specialty, an expert who delves into the unconscious through the medium of dream analysis, free association and other psychological techniques. He is usually associated in the lay mind with the couch. The psychoanalyst takes from 12 to 14 post-college years of training before he is fully qualified.

The clinical psychologist on the other hand has specialized in psychology. Usually he has a Ph.D., which normally requires five years of post-college study. But he has not studied medicine as such.

In the current feud between the medical profession and the clinical psychologists, the M.D.'s argue that the psychologists should stick to their aptitude tests, marital, vocational and other types of counselling. To put it negatively, they should keep out of the area of diagnosis and therapy of mental illness. Psychologists for their part point out that they have far more training for successful diagnosis and treatment of mental disease than the average M.D. Why, then, should competent psychologists be forbidden to help the mentally ill when they can do a vastly better job than most doctors? So the argument seesaws back and forth, not without some merit on both sides.

An interesting letter of Dr. Lawrence S. Kubie on this topic in the January 29 *Journal* of the American Medical Association seems to us to deserve wide attention. Unless there is some compromise, Dr. Kubie says, the central problem of providing more and better care for the mentally ill may give way to a sterile battle between the pot and the kettle. Dr. Kubie does not agree with those clinical psychologists who claim their present training is sufficient to justify a free rein in psychodiagnosis and psychotherapy. On the other hand he disagrees with the design of the medical profession to exclude all but M.D.'s from independent practice in this field. He suggests as a compromise that medical schools and hospitals cooperate in the forming of a new profession, that of the medical psychologist, "midway between the clinical psychologist and the medical psychiatrist of today." The new professional would be competent to psychoanalyze. He would not have the full medical training of the M.D. but he would have everything in medicine relevant to psychodiagnosis and psychotherapy. The course, as outlined by Dr. Kubie, would take 7 or 8 post-college years, a period considerably less than the 12 to 14 now required for the medical psychoanalyst.

We are not competent to judge the technical details of Dr. Kubie's plan, but certainly something on these lines is indicated so long as competent aid is lacking for millions of the mentally ill.



# Khrushchev takes over

N. S. Timasheff

Georgi Malenkov's bowing out as Premier on February 8, confessing his incompetence before the Supreme Soviet of the USSR (the Soviet parody of a parliament), meant more than a mere shift in power. The new Premier, Marshal Nicolai A. Bulganin, former Minister of Defense, is a "political general" without a battlefield victory to his credit. He is mere window-dressing anyway.

Beyond doubt, the new boss is Nikita S. Khrushchev, who prefers, for the time being, at least, to rule Russia from the position of first secretary of the Communist party. This power center, with a slight change in name, is the one from which Stalin exercised his tyrannical rule from 1927 to 1941. To make it perfectly clear who was calling the plays, Khrushchev nominated the new Premier. The Supreme Soviet, by applauding the former much longer than the latter, showed it understood who was boss.

## IMMEDIATE CONSEQUENCES

What are the immediate consequences of this Moscow shake-up? The first is that the "collective leadership" painstakingly emphasized during the nearly two years since Stalin's death is no more. The Soviet dictatorship has again returned to the one-man pattern it adopted in 1927 after three years of triumvirate rule by Stalin, Kamenev and Zinoviev. This return could have been expected. Political history reveals that collective leadership and dictatorship don't mix.

The liquidation of the Malenkov-Khrushchev-Beria triumvirate took place in two stages. Beria's arrest in June, 1953 transformed it into an ill-mated duumvirate. Last week's dramatic change meant that one of the duumvirs (Khrushchev) had succeeded in elbowing out his partner and rival (Malenkov). It is worth noting that in the days immediately following Stalin's death Khrushchev was not regarded as a likely successor to the strong man. During the first few days the triumvirate seemed to consist of Malenkov, Beria and Molotov. Then on March 14, 1953 Malenkov quickly resigned as first secretary of the Communist party in favor of Khrushchev, a move which displaced Molotov in the triangle. (Malenkov, by the way, shows a happy talent for resigning before it is too late.) The resemblance between Khrushchev's rise to power and that of Stalin before him is remarkable. When Lenin was incapacitated by a stroke in 1922, nobody laid any bets on Stalin as his successor. They did on quite a few others, with the odds on Trotsky.

*The author, Fordham sociologist, wrote The Great Retreat: Growth and Decline of Communism in Russia.*

Secondly, the "soft line" abroad and appeasement at home are out for good. When Stalin died, all his potential successors seemed to agree that some concessions had to be made to the Russian people. Here again the return to the old line has taken place in two stages. In the beginning, when Beria was still on the scene, political and legal concessions were announced. A large-scale amnesty was granted. A mitigation of the penal code was promised, to take place within a month.

That mitigation never took place. After Beria's eclipse, Malenkov's type of concession came to the fore: popular appeasement by a very substantial increase of production in consumers' goods at the expense of heavy industry and even armaments. The peasants were to get the opportunity, through changes in tax and price-fixing policies, to retain for consumption, or sale on the free market, a much larger portion of crops than they could keep under Stalin. But step by step, during the past few months, these concessions and promises were canceled. So Malenkov's ouster has only sealed the doom of his policies.

The Kremlin has again toughened its policies, domestic and foreign. Both its political structure and principal policies have again become Stalinist.

## LONG-RANGE PROSPECTS

It is too early to judge the long-range consequences of Khrushchev's victory, which is unlikely to be challenged for a while. But his personality augurs ill. He is inclined to drastic, ill-considered improvisations. Under Stalin's regime he launched a movement to radically reorganize Soviet agriculture, replacing the collective farms by the still more detestable and less efficient Soviet farms. But Stalin called him off.

Last year Khrushchev ordered the cultivation of a gigantic area in Central Asia in total disregard of its climate, which is prohibitive. The results have been disastrous. The 1954 crop was smaller than the 1953, in spite of the superhuman exertions of farm workers under his lash. More recently he declared his determination to duplicate Iowa corn-and-hog farming—again without regard to climatic differences. He may bring about a catastrophe, not only in Soviet agriculture but in world affairs.

However, no one knows for sure whether Khrushchev is firm in the saddle or how long he will occupy it. The political climate of the Kremlin seems to have changed from the condition of stability characteristic of the latter period of Stalin's era to something resembling those Latin-American countries where government by pronunciamiento is the order of the day. Khrushchev may well repulse a few attacks. But he, too, will probably succumb, perhaps to an assault led by Army generals. As is well known, they hate and despise Bulganin. They cannot be very fond of a man for whom Bulganin is a mere stand-in. So yesterday's victor in the Moscow tournament for supreme power may, before too long, be tomorrow's vanquished.

# Temper and tangles of French politics

Robert G. Neumann

AN EXTRAORDINARY amount of nonsense has been written about the vote in the French National Assembly on December 30 ratifying the Western European Union (WEU) treaty. American newspapers published reports, purporting to come from governmental and congressional sources, according to which the small margin of the yes-votes and the hesitant attitude of the National Assembly had proven that France could not be counted on as a partner, and that future Western policy would run on the Washington-London-Bonn track, leaving Paris on a sideline.

A better understanding would have revealed that the majority of those who voted against the treaty had been passionate advocates of the European Defense Community (EDC), which also envisaged German rearmament, but in a different form. This is true of the slightly left-of-center Catholic Popular Republican Movement (MRP), as well as of the very right-wing Independents. Only the Communists and the dissenters among the Socialists, the Radicals and the Gaullists were against German rearmament in any form. However, some of those who voted for the treaty hoped that it would never be executed, and are perhaps less fervently in favor of the Western alliance than many of those who voted against it.

The reader, who by now must be thoroughly confused, is thus at last in a position to understand French politics, for unless one proceeds from a basis of confusion, no real comprehension of the French political atmosphere is possible. What we have here is an inextricable mesh of domestic and foreign problems interspersed with personal rancors. It should be remembered that those who favored EDC did so primarily for *political* rather than for *military* reasons. This emphasis contrasts rather sharply with the one usually heard in the United States. Right or wrong, France, and for that matter most of Europe, does not believe in the likelihood of a Soviet military attack in Europe, and does not think that twelve German divisions would make much difference anyway. Europeans see their principal defense in America's deep involvement and in her nuclear leadership.

Those French leaders who believed in EDC believed in closer union, in a growing program of settling problems on a European scale. They were thoughtful men like Georges Bidault, Robert Schuman, Paul Reynaud and Georges Monnet, who believed in modest steps, one at a time, and consolidation between steps. To them the Schuman plan of the European Coal and Steel Community was the great beginning, and EDC was the next step. It was the very over-

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emphasis of the military aspect, for which American policy must bear a good measure of responsibility, which produced the formidable alliance that defeated EDC.

But more than EDC was defeated. The whole European idea took a beating. All European Union plans became suspect as being merely fanciful and tricky schemes to bring about German rearmament. *Le Monde* and other journals hostile to EDC liked to refer to the pro-EDC groups as the "Europeans," and the term was not meant as a compliment.

Seen in this light, it becomes perhaps a little more understandable that the pro-EDC forces looked upon the WEU plan as something which was not a "second-best" solution, but actually a retreat, because the "European" aspects of EDC had not generally been revived in WEU or had been greatly enfeebled. Though this may sound paradoxical to American readers, they did not vote against the WEU because of a dislike for a strong and defensible European association, but because of their devotion to it.

However, this explains only a part of the situation. The rest pertains to the personality, the actions and the aspirations of Pierre Mendès-France.

M. Mendès-France has never been patient with his opponents, and his expressions of criticism leave nothing to the imagination. Nevertheless, the degree of hatred and disdain with which he treated the leaders of the MRP after he became Premier is something a little bit out of the ordinary.

For an explanation, one has to consider some of Mendès-France's broader concepts. He is primarily an economist. For years he attacked France's rulers for their economic policies, or rather, for their lack of economic policy. But he is far too good an economist and knows the French situation far too well not to know that any reform program must be one of very long view which can be carried out only by a strong and stable Government with a reasonably long life expectancy.

The present parliamentary system in France, however, is unable to produce such a Government. The parties are divided within themselves and from each other in too many different ways on too many different issues. Too many compromises have to be made to keep a coalition Government of different spirits going for any length of time. This need for constant compromising frustrates and wears on the nerves of all concerned, and eventually the Government falls. This event, justly so much deplored, provides, however, an indispensable breathing spell which clears the minds

and appeases the ulcers. And then they start all over again, perhaps with very much the same people, but in a temporarily better spirit—until the cup of frustration again fills and the cycle is again repeated.

How then to arrive at stability? There is a good deal of talk about constitutional reform, and eleven changes, called the *reformette*, were enacted last December. But the cause of instability is not constitutional—a number of countries get along quite well with similar constitutions—but political. The task is one of finding a durable and reliable majority. When M. Mendès-France became Premier, he thought he had found that majority. He was not dreaming the dream of Charles de Gaulle, the dream of a “rally of the French people.” Mendès-France was more modest and more realistic; he thought of a majority of the Left. But what is the “Left” in a country where everybody claims to be Left and nobody, no matter how reactionary, dares to call himself a conservative or rightist?

In contrast to other countries, being “Left” in France is not a call to action but a state of mind, and a very vague state of mind at that. It means hallowing the spirit of the French Revolution without necessarily knowing exactly what that spirit was. It means affirmation of a belief in progress without necessarily being quite sure in what direction progress lies. This very vagueness and historical character of the “Left” may explain how it is possible that not only Communists and Socialists but even Radicals, most of whom would pass as conservatives in any other country, can jointly consider this stamp of “leftism” as their property.

These heterogeneous groups and grouplets have no tangible, contemporary idea in common, no program, no plan. But they do have in common a sentiment, an instinctive reaction: suspicion of the Catholic Church. This is of course a wholly historical, outdated conception. If the equation of “Right” and “Catholic” was ever correct, it certainly has not been for many years. And since liberation it has lost all reality. The Church itself, while far from identifying itself with the MRP, has taken ever greater pains not to be associated with the Right.

But however outdated the equation of “Right” and “Catholic” may be, undying opposition to this no-longer-real symbol is the only thing which this peculiar “Left” has in common. The image of this tenuous political bond is nurtured and protected in order to preserve the illusion of the overwhelmingly Leftist spirit of the French nation. This belief in a “Left” France is comforting because it soothes men’s social conscience and permits this really very conservative country to pursue its largely unchanged ways. Being a “Leftist” is merely a national conviction in France. It carries no obligation toward action—unless one is a Communist.

Despite its fictitious basis, this Left can be quite real. In elections, for instance, the Socialists cooperate much better with conservative Radicals than with liberal MRP candidates. When Pierre Schneider, a very gentlemanly middle-of-the-road MRP deputy with a splendid Resistance record, was on January 12 elected President (speaker) of the National Assembly, the clamor was great in the oddly assorted “Left” press. His reference to God in his inaugural speech created a scandal, and while his eloquent devotion to the Republic was noted with satisfaction, he was considered tactless to have spoken of the “cathedral of the Republic.”

As long as this curious Left is held together by its anti-Catholic prejudice, it finds great inconvenience in being confronted by the MRP, a liberal party which has done more for the development of French social security than most of the certified “Leftists.” The MRP’s existence also has a disturbing influence on the permanently wavering Socialists, who can never quite decide between their historical leftism, which brings them closer to the Radicals, and their economic and social leftism, which

brings them closer to the MRP. If Mendès-France was to build a strong block of the Left, for which the cooperation of the Socialists is indispensable, the MRP had to be destroyed.

How was this destruction of the MRP to be achieved? The first step was isolation. Mendès-France courted the Socialists strenuously in order to obtain their entry into the Government. In this he failed. But he never made an effort to court the MRP, though he attempted to win the adherence of certain MRP ex-ministers and seduced some in order to split them from the main course of their party. This included even a rather clumsy attempt to induce Robert Schuman, who enjoys a very great prestige, to become Ambassador to Washington.

The second step was the recent announcement by Mendès-France that a return to the single-member district, majority electoral system with run-off (*scrutin d'arrondissement à deux tours*) was to be advocated. The MRP’s strenuous objection to this project is well-known. It is believed that it would do poorly under this system. Nobody here doubts that the Mendès-France proposal was an act of war on MRP.

How did the MRP fare under this assault? The answer is, extremely well. It has made great strides in the few by-elections held since its departure from the Government, its organizational vigor has increased, and with its vote against the unpopular German rearmament, it has increased in popular favor. In addition it may count on picking up a good many votes from former members of the Gaullist Rally of the French People (RPF), since De Gaulle has retired his movement from the electoral struggle.





In the National Assembly, the MRP's success has been even greater. In adroit collaboration with the right-wing Independents, it was able to capture a large number of chairmanships of important commissions and also the Assembly Presidency. Finally the MRP and its allies have been able any time they wanted to vote M. Mendès-France out of office.

But what now? To overthrow the Government is one thing, to form another is something else. The MRP and most of the Independents agree on the "European" solution, but on little else—certainly not on social reform, on economics or on the bitter problem of North Africa. The Socialists, forever hesitant, would find it difficult to work with the "clericals" and impossible to work with the right-wing Independents. Many Radicals, it was obvious, would resent the fall of Mendès-France who, though a maverick, is nevertheless one of theirs. The Gaullists cannot stomach the "Europeans."

Thus any new Government would very likely be frail. Its inner contradictions might prevent it from action and nourish the legend that only Mendès-France can "act." And in that case he may be back in six months, stronger than before, in a position this time really to form that "coalition of the Left" of which he dreams.

Hence the uncertainties continue. The difference between Mendès-France and his predecessors and probable successors in the field of foreign affairs is not one of direction, but of emphasis on a more "European" or a more "nationalistic" tendency in the interpretation and development of the European alliance system.

France's association with the West has now become more definite than ever. The ratification of the WEU makes a neutralist French policy both incongruous and unlikely. Whether Mendès-France or his opponents are in power, France's position as a permanent ally seems to leave little room for doubt.

## Present position of the Catholic press

Jerome Breunig

THE GROWING CATHOLIC PRESS would seem to reflect an inner cultural as well as an external numerical growth of the Church in the United States since about 1925. The annual *Catholic Press Directory* tells the story of this phenomenal growth.

The 1954 *Directory* shows a circulation (21 million) higher by 15 million, and lists 591 publications, exactly 300 more than the 1928 *Directory*. In this span of years some older members of the press family passed away. Some of the new ones died young. But most of the publications, old and new, have developed a will to live, a hardihood that weathers crises. Some are still thin and faltering. Others are mature, robust, established.

A breakdown of the 1954 figures will show that monthly magazines of general interest constitute about a fifth of the number of publications and well over half of the circulation. Newspapers—diocesan, national and foreign-language—account for a fifth of both the publications and the circulation. Amid the rich diversity in objective, audience, style, format, frequency of publication and the like among the remaining multitude listed in the *Directory*, the family resemblance is not always immediately apparent. Included are learned journals and organizational bulle-

Fr. Breunig, S.J., teaches English at St. Stanislaus Seminary, Florissant, Mo. He would be glad to hear of "any elusive journals" he may have missed.

tins, juveniles and professionals, international studies and religious family newsletters, organs of foreign-mission and other apostolates, several kinds of digests and a number of reprint magazines.

As noted above, the greater share of the work is being carried by the many excellent monthlies. Replete with informative and inspiring articles and good fiction (often, very good), well-edited and illustrated, they deserve the ever increasing circulation that they are, for the most part, receiving.

The present survey, however, will prescind from this important group of publications as well as from other groups equally deserving and limit itself to two significant areas of press development: the diocesan press and the "new" periodicals devoted to limited professional and cultural fields. The starting point for this skimming report on press growth will generally be about 1925.

### DIOCESAN PRESS

Increasing on the average of two a year, the number of diocesan newspapers has more than doubled during the past thirty years. At present all 26 archdioceses and all but 11 of the 105 dioceses have a publication. The *Register* and *Sunday Visitor* systems are now providing for 35 and 11 papers respectively.

The four newest diocesan weeklies are the *Catholic Observer* (Springfield, Mass.) and three new members of the *Register* family representing the dioceses of Natchez, Miss., and Alexandria and Lafayette in Louisiana. This brings the number of weekly newspapers to 102. Five diocesan monthlies bring the total to 107. The seeming discrepancy between this figure and the information in the preceding paragraph is accounted for by the fact that in a few instances one paper is the official publication for several dioceses.

The circulation of individual diocesan papers has fluctuated considerably during the last quarter-century. In general there has been a steady annual increase.

A hopeful sign of growth and potentiality for growth is the latest reported annual increase of 27,000 for the *New World* (Chicago), bringing its paid circulation to 171,000. Other weeklies with a circulation over 100,000 are the *Herald Citizen* (Milwaukee), the *Brooklyn Tablet* and the *Michigan Catholic* (Detroit).

Ranging from 100,000 to 50,000 are the *Advocate* (Newark), the *Monitor* (Trenton), the *St. Louis Register*, the *Universe Bulletin* (Cleveland), the *Pilot* (Boston), the *Tidings* (Los Angeles), the *Telegraph-Register* (Cincinnati), the *Catholic News* (New York), and the *Transcript* (Hartford). There are more than twenty-five newspapers that would rate the next classification between 20,000 and 50,000 subscribers. Many of the papers that would not be listed in any of the above groups have an equally good or even better circulation in proportion to the Catholic population. This is especially true in dioceses of the South.

Because of the wide differences it is not possible to make general statements that will be universally valid. Some papers have more than a century's existence; the life span of others is still counted by months. In general, however, the improvement of the diocesan press in news and editorial content, in awareness of local needs and problems, and in quantity and quality of advertising has been as notable as the increase in circulation.

The success formula illustrated in more than one diocese might be reduced to three steps. First, the bishop and pastors have literally brought a paper into every home. This has been done in various ways, through the schools or parishes, with the generous cooperation of the laity. The second and important step is to get the paper read. Alert editors with competent staffs, by using additional services, features and the like, have succeeded in getting their papers welcomed and read from cover to cover. The third step is to let advertisers learn from experience that it pays to advertise in Catholic newspapers.

#### BASIC NEEDS

Though much has been accomplished, much is still needed. That the editors are generally the first to recognize this can be seen from their enthusiastic acceptance of Cardinal Stritch's address to the Catholic Press Association in Chicago last May. Some of the basic needs of the press that the Cardinal underlined were:

- 1) the presentation of the Catholic news, local, national, and international, completely and in proper perspective;
- 2) a balanced and informative commentary on the news and problems of our day;
- 3) instruction on the outlines of the Christian social order in article after article by experts in this field;
- 4) exposure of the falsehoods on which attacks on the Church are based, such as the false ideology which makes a religion of democracy;
- 5) the safeguarding of morals and the removal, as far as possible, of occasions of sin.

#### SURVEY OF THE "NEW" JOURNALS

The comparison between the Catholic press in Holland and the United States which the late Msgr. Peter Wynhoven of New Orleans once made would be less odious today. That press pioneer, a former editor of *Catholic Action of the South* and president of the Catholic Press Association, then showed that Catholics in Holland with one-seventh of our population outnumbered us 63 to 3 in educational, 32 to 4 in cultural, 14 to 1 in social-service, 41 to 2 in labor and social-action, and 9 to 0 in political-economy periodicals. Our score has improved considerably since then.

#### EDUCATIONAL

If educational is taken to include periodicals devoted to all the different fields of learning, such as theology and literature, and to almost every school department and activity, it would seem that the greatest single advance has been made in this area.

New publications have risen to meet various school needs. Most of the following are the official organs of national associations in that particular activity. The name is often sufficient identification. They include: *Catholic Library World* (Glen Ellyn, Ill., 1929); *Catholic Business Education Review* (St. Benedict's College, Atchison, Kansas, 1948); *Catholic Art Quarterly* (Rosary Hill College, Buffalo 21, 1937); *Musart* (1785 Massachusetts Ave., Washington, D. C., 1942), for music teachers; the *Catholic School Editor* (522 N. 13th St., Milwaukee 3, 1931); and the *Catholic Educator* (53 Park Pl., New York 7, 1930), now the official magazine for the Catholic Audio-Visual Educators. Very likely this list could be lengthened.

The new theological journals indicate a growing professional interest. The most recent is *Theology Digest* (St. Mary's College, St. Marys, Kansas, 1953), which condenses the best articles from foreign and American theological journals. A medium for original research by American and Canadian theologians is provided by *Theological Studies* (Woodstock, Md., 1940). Two more specialized quarterlies in related fields are published at the Catholic University in Washington: the *Catholic Biblical Quarterly* (1939), official organ of the Catholic Biblical Association of America, and the *Jurist* (1941), which is issued by the School of Canon Law. A representative of ascetical theology is *Cross and Crown* (Dominican Fathers, River Forest, Ill., 1949).

There are three learned quarterlies devoted to philosophy: *New Scholasticism* (Catholic U., 1926) published by the American Catholic Philosophical Association; the *Thomist* (1939), published by the Dominican Fathers of the St. Joseph Province, Washington, D. C.; and the *Modern Schoolman* (1923), by St. Louis University's Department of Philosophy. Other learned journals covering theology, philosophy and other fields are the *American Benedictine Review* (528 High St., Newark, N. J., 1950), *Franciscan*

*Studies* (St. Bonaventure, N. Y., 1941), and *Thought* (Fordham U., 1926). Perhaps *Cross Currents* (3111 Broadway, New York 27, 1951) could be included. Though not strictly a Catholic publication, it reprints outstanding intellectual articles that "explore the implications of Christianity in our time."

Some of the journals just mentioned also carry literary articles. Others that pertain to literature are: *Renascence* (Marquette U., Milwaukee, 1948), a critical journal of letters published by the Catholic Renaissance Society; *Spirit* (386 Fourth Ave., New York 16, 1934), a magazine of poetry published by the Catholic Poetry Society of America; and two book-review magazines: *Best Sellers* (331 Wyoming Ave., Scranton, Pa., 1941) and *Books on Trial* (210 W. Madison St., Chicago 6, 1942). *Folia* (650 Grand Concourse, Bronx 56), *Traditio* (Fordham U.) and *The Classical Bulletin* (St. Louis U.) are for students and teachers of classical literature in the Christian tradition.

The *Review of Politics* (Notre Dame, Indiana, 1939) is a journal of political science founded by the late Waldemar Gurian. "Without neglecting the analysis of institutions and techniques, it is primarily interested in the philosophical and historical approach to political realities." Most of the Catholic historical journals were founded before 1925. One exception is the *Americas* (5401 W. Cedar Lane, Washington, D. C., 1944), a quarterly devoted to inter-American cultural unity. Another learned journal, published by the Catholic Anthropological Conference, is *Anthropological Quarterly* (Cath. U. Press, Washington 17, 1928), which began as *Primitive Man*.

#### THE CHRISTIAN SOCIAL ORDER

In the field of sociology and economics the pioneering journal of the Catholic Central Verein, *Social Justice Review* (3835 Westminster Pl., St. Louis, 1908), has been joined by *Social Order* (3908 Westminster Pl., St. Louis, 1946) published by Jesuits at St. Louis U.; *Review of Social Economy* (Marquette U., 1943), by the Catholic Economic Association; and *American Catholic Sociological Review* (820 N. Michigan, Chicago 11, 1940), by the American Catholic Sociological Society; and *Interracial Review* (Catholic Interracial Council, 20 Vesey St., New York 7, 1928).

Five labor or workingmen's publications are listed in the *Directory*. All are monthlies in newspaper format, begun during the last 25 years and costing a dollar or less. The oldest (1933) is Dorothy Day's *Catholic Worker* (223 Christie St., New York 2). Next in time (1938) is the *Labor Leader* (327 Lexington Ave., New York 12) published by the Association of Catholic Trade Unionists and aiming to present "labor news in the light of Catholic social thought." The Detroit chapter of the same association began publishing the *Wage Earner* (58 W. Adams, Detroit 26) the following year. Fourth was *Work* (21 W. Superior St., Chicago 10, 1943), the organ of the Catholic Labor Alliance. It is edited by Ed Marciniak and

listed as "a paper for all who work for a living." The fifth, from the Diocesan Labor School at Buffalo, is the *Catholic Labor Observer* (450 Abbott Road, Buffalo 20, 1945).

The following list of liturgical publications is taken from last December's issue of *Worship* (Collegeville, Minn.): *Worship itself*; *Altar and Home* (Conception Abbey, Mo.); the *Living Parish* (Pio Decimo Press, Box 53, Baden Sta., St. Louis 15); *Mediator* (34 Mt. Auburn St., Cambridge 38, Mass.); and *Amen* (The Vernacular Society, 1590 Green Bay Rd., Highland Park, Ill.). Devoted exclusively to liturgical music are *Caecilia* (45 Franklin St., Boston 10); the *Catholic Chormaster* (119 W. 40th St., N. Y. 18); and the *Gregorian Review* (2130 Jefferson Ave., Toledo 2). In the fields of graphic and plastic arts and architecture are *Liturgical Arts* (7 E. 42nd St., N. Y. 17) and the *Catholic Art Quarterly* (already mentioned among educational magazines).

This seems to be the best place to recall or introduce the two journals of property management: *Catholic Building and Maintenance* (53 Park Pl., New York 7, 1949) and *Church Property Administration* (20 W. Putnam Ave., Greenwich, Conn, 1936).

#### PROFESSIONAL

The newest among what we will call professional periodicals is the *Catholic Lawyer*. The first issue (January, 1955), just off the press, includes the following articles: "Bingo, Morality and Criminal Law," "The Canon Law of Marriage and the Press," and "The Trial of St. Thomas More, Knight." This quarterly is published by the St. Thomas More Institute for Legal Research at St. John's University in Brooklyn.

The medical profession seems well-provided for. The Catholic Hospital Association (1438 S. Grand Blvd., St. Louis 4) is publishing *Hospital Progress*, the CHA organ which has gained considerable prestige and carries top-quality advertising. *Linacre Quarterly* is the organ of the Catholic Physicians' Guild. Both usually have at least one article on medical problems by an expert moralist. The Council of Catholic Nurses recently (1953) issued a quarterly, the *Catholic Nurse* (120 Boylston St., Boston 16). Articles are practical and inspiring, the format attractive. For instance, an early cover bore a famous painting showing Mary as the Model for Nurses. A nurse who was asked about the magazine commented: "It is surprisingly very good, too."

There are several others, usually official for a national association or guild, that might be included as professional journals. The *Catholic Journalist*, for instance, is for members of the Catholic Press Association (150 E. 39 St., New York 16, 1945) and the Catholic Actors Guild has a bi-monthly, *Call Board* (Hotel Astor, New York 36).

New journals for clergy and religious have also appeared. The *Priest* (Huntington, Ind., 1945) seems to have answered a need not met by the longer-established ecclesiastical monthlies. Two very recent addi-



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tions are the *Priests' Bulletin* of the Catholic Action Federations (638 Deming Pl., Chicago 14, 1953) and *Pastoral Life* (2187 Victory Blvd., Staten Island 14, N. Y., 1952) published by the Society of St. Paul. *Review for Religious* (606 Harrison, Topeka, Kansas, 1942) has won a growing acceptance among religious brothers, sisters, seminarians and spiritual directors. Finally, *Sponsa Regis* (Collegeville, Minn., 1929) is a devotional monthly for sisters, as the *Cord* (St. Bonaventure, N. Y., 1950) is for members of the Franciscan family.

The simple enumeration of the fifty new (since 1925) specialized journals in limited cultural, social and professional fields is a sign of healthy growth, in fact, an eloquent tribute to a vital faith. Not all the journals are above mediocrity, but survival seems a fair test of service. Undoubtedly most would rise to better-than-ordinary achievement if funds and/or personnel were provided.

There seems no pat formula for success. Mutual help among publications as illustrated by *Worship*

would seem in order. At times diocesan newspapers enrich their own content by reprinting or commenting on pertinent articles from specialized journals, at the same time calling attention to the latter's existence.

Teachers in high school and especially in college can be very helpful in introducing their students to the fine collection of Catholic periodicals usually in the library. One sociology teacher with a few research assignments started a run on back numbers of *Social Order* that resulted in a dozen new subscriptions. On the other hand, a young doctor who had recently received his M.D. at a Catholic medical school said he had never heard of *Linacre Quarterly*, *Hospital Progress* or the CHA booklets, *Medico-Moral Problems*.

The importance of the Catholic press increases every day, as the needs of mankind, gauged in the full sense of measuring up to the requirements of "Christian order," become more acute. Its apostolate has become, one can say, an absolutely indispensable part of the far-flung mission of the Church.

## Advertisers and poets

John P. Sisk

Someone has said that if the country by a miracle became genuinely Christian, it would take an even greater miracle to save business from the shock. I do not care, or even dare, to pursue this thought up all the dark alleys of speculation it hints at, and will note only its implication that business, if not as such, at least as we in fact know it, has a certain dependence upon materialistic attitudes and a defective sense of proportion. This is said in knowledge of the fact that large numbers of businessmen go to church and even, in their advertisements, urge others to go; that many of them live virtuous lives; and that business gives vast sums to charity.

As to the materialism and the defective sense of proportion, they are hyperbolically on display in the businessman's letter to the world, which is his advertising. The two go together; without the faulty sense of proportion, the materialism would be hard to take. No doubt some people are able to live out their materialism quite frankly; but since materialism seems to run against the grain of a basic need, most materialists need to have their values dressed up in more acceptable terms, as a sinner needs to see himself as a normally virtuous man.

Thus the advertiser does not for the most part literally and crudely urge us to eat, drink and be merry, to pamper our bodies, to make our fellow men feel envious or strive for power over them. He would shock

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## LITERATURE AND ARTS

not only us but most likely himself as well. Instead, he proposes these things to us as poetically involved with altruism, patriotism, duty to others or ourselves; with mother love, father love, sweetheart love, domestic bliss; with good taste, with culture, with the beauty that defies change, with philosophy, even with theology.

The result is poetic equations so incongruous that, if we were not accustomed to them and if they were not such an accurate reflection of our own miscalculations, they would continually amuse us. Of course, the advertiser who tries to identify beer with the eternal verities, convertibles with Shangri-la and caskets with the love that defies time is only using the traditional tools of the trade to make for himself the best living he can. But from a less sympathetic point of view, he is simply putting on display his ingrained tendency to inflate the material and useful to the point of comic explosion. And, as a matter of fact, many advertisements would do very well as cartoons with the right audience and in the right contexts.

Coleridge in the *Biographia Literaria* discusses such a faulty sense of proportion in the poetry of Wordsworth, and since advertising is a kind of pseudo-

poetry, what he has to say may be pertinent here. With such poems as "I Wandered Lonely as a Cloud" and the "Ode on the Intimations of Immortality from Early Childhood" in mind, Coleridge speaks of "thoughts and images too great for the subject . . . an approximation to what might be called mental bombast."

What Coleridge objects to here is inevitable in poetry, especially romantic poetry, when the poet loses his sense of proportion because of his enthusiasm or, less commendable but more likely, his aspiration to enthusiasm. The young Coleridge himself, for instance, lets his enthusiasm for Pantisocracy trap him into "Lines to a Young Ass," wherein the poor beast is given a burden of meaning more suitable for an elephant. Wordsworth, on fire with his Platonic vision, says of the child in the "Ode on the Intimations of Immortality" what soberer men might hesitate to say about Plato. And Shelley, bemused by the disguises of love, expresses in "The Indian Serenade" erotic transports that might embarrass the most inveterate reader of the romance magazines.

To modern criticism this sort of thing is the issue of that capital sin, a failure in irony. This is no less true of the advertisement, which is, besides, an indication of the advertiser's assumption that the public is largely incapable of irony where its deepest desires are involved, or may be made that way through skilful manipulation. Both poem and advertisement (the kind of poem and advertisement I am talking about) depend upon a faulty perspective where children and mouthwash are seen on the same plane with philosophers and sexual harmony. The inability to see what is ludicrous in the juxtaposition suggests either the absence of a sense of humor or, more likely, the trained inhibition of it in the presence of what is felt to be too serious or sacred for laughter.

In advertising, the materialism and the disproportion are reciprocally related. The materialism is the result of making too much of too little, but the materialism, by being disguised as something else, makes it easier to make too much of too little. It is a mistake, of course, to make the advertiser the prime cause of all this, as if he were an Olympian manipulator sitting safely above the condition he exploits. He is an involved manipulator, a part of the audience he addresses. A successful advertising man, like a successful salesman, is supposed to believe in his product. And he does believe in it, though his fundamental belief may be hid from himself behind a professed cynicism or agnosticism. In other words, he is as likely to be as convinced as his public of the equation between convertibles and supreme happiness.

For the same reason it is a mistake to think of the advertiser as completely in control of his medium, as if the advertising process were a completely conscious and rational one. This is a misconception favored by the rabid haters of advertising, who need to see the advertiser as a Machiavellian puppet-master who commands the public jig. Something like the same misconception, though expressed in more flattering terms,

can often be discovered in advertising texts and manuals.

Actually, the advertiser is no more likely to be in complete control of his creation than the poet, who has the advantage of knowing that something of the greatest value in his work forces itself upon him from mysterious sources. The dominating images in an advertisement, its sustaining myths, even its style, are partly the expression of something that has taken the advertiser in hand to speak through his mouth. Like a primitive bard, he articulates the impulses that give structure to its life and to his own as well.

The poet who loads upon his subject a burden of thought and image too great for it may resemble the advertiser in another way. He may share with the advertiser a certain embarrassment with the subject as he finds it, a sense that it is in itself mean or trivial and not worthy of serious notice. This is frequently true of the romantic poet, whose Platonic concentration on the ideal tends to distort both real and ideal so that at times the real is felt to be intolerably cut off from all that is most true and valuable. It needs to be taken roughly by the ears then and dressed up in sublimity, as a dirty child is forced into its Sunday clothes.

In Shelley, for instance, one often gets the impression that normal sexual love is a revolting thing and woman as woman a revolting creature, tolerable only in so far as she can be identified with "that Light whose smile kindles the universe." The same intolerant idealism often appears in Emerson, Wordsworth, Thoreau and Whitman. All of them have written great nature poetry, yet they can harp so irritatingly on the moral lessons nature teaches and the extent to which it pulsates with implications of the Oversoul, the One, the Spirit of Democracy, Intellectual Beauty, the World Spirit and what have you, that the reader often wonders if they really like nature itself at all. The trees are lost in the transcendental fogs that envelop them. It is as though the poet, having thrilled to a skylark, has a guilty conscience about having felt so much about a mere skylark.

Similarly, the advertiser often strikes one as having, in spite of his apparent enthusiasm, a low opinion of the products he displays, and as assuming (with some reason, I think) that the public shares this feeling. What are razor blades, brassières, soft drinks, autos, depilatories, deep-freezes, television sets, clothes but baubles and gadgets, the crude necessities of life, hardly worth a serious person's notice? Therefore they must be shown to have intimate connections with what is worthy a serious person's notice: the sublimities, the virtues, the humanities, the amenities, the dignities.

This is, of course, a great mistake. Razor blades and nylons and convertibles are fine things, worthy of praise if they are made well. If used reasonably they can make life more humane and more comfortable, which are no mean things. The making and advertising of them can be respectable activities about which no one need feel ashamed, and the manufacturers and advertisers who frankly take this line are to be praised.

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It is our materialism, our disproportionate attachment to things (which we do not like to face up to because it makes us feel guilty) that impels us to specious sublimities. Likewise it is the romantic poet's over-commitment to sensuous experience, about which he feels a kind of Calvinist uneasiness, that often impels him to a false sublimation of skylarks and beautiful women.

There is a difference, in other words, between revealing the wonder and glory of the human, the mundane, the ordinary and glorifying them because their reality is felt to be mean. There may even be, paradoxically, a lack of reverence in the refusal to take these things unglorified. I am not talking about the genuine artist's ability to apprehend the super-sensuous in the sensuous without disparaging or losing sight of what is in front of his senses. This is an elevation of the sensuous that is poetically and metaphysically valid. What I am talking about is what

Longinus calls "the direct antithesis of elevation": the degradation of the sublimities that results when poets and advertisers make too much of too little.

For if the beautiful lady gets too intimately allied with the light that kindles the universe, then to be disillusioned with her may be to see the light go out so that ladies and everything else are left darkling. If toothpaste is equated with happy marriage, then marriage may become no more important than toothpaste. So the poets of the early 19th century helped to make clear the way for the reversion to naturalism, just as today's advertisers and the attitudes they poetize prepare for the reversion to a forthright and cynical materialism.

What we get, to put it another way, is a corruption of sensibility that makes good poetry more difficult to write and that ultimately could even be bad for business.

### Thirty-five notable books of 1954

The Public Libraries Division of the American Library Association has selected this list of "notable" books published last year:

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| <i>*Old Country Store,</i><br>by Gerald Carson                             | <i>The Journey,</i><br>by Lillian Smith                              | <i>God's Country and Mine,</i><br>by Jacques Barzun                       |
| <i>U. S. Grant and the American Military Tradition,</i><br>by Bruce Catton | <i>The Reason Why,</i><br>by Cecil Woodham-Smith                     | <i>Great River,</i><br>by Paul Horgan                                     |
| <i>View From Pompey's Head,</i><br>by Hamilton Basso                       | <i>The Roosevelt Family of Sagamore Hill,</i><br>by Hermann Hagedorn | <i>*Journey to the Far Amazon,</i><br>by Alain Gheerbrant                 |
| <i>Of Whales and Men,</i><br>by Robert Robertson                           | <i>The Second Tree From The Corner,</i><br>by E. B. White            | <i>Ambassador's Report,</i><br>by Chester Bowles                          |
| <i>*A Writer's Diary: Virginia Woolf</i>                                   | <i>Seven Years In Tibet,</i><br>by Heinrick Harrer                   | <i>Away All Boats,</i><br>by Kenneth Dodson                               |
| <i>The Story of Man,</i><br>by Carleton S. Coon                            | <i>My Several Worlds,</i><br>by Pearl Buck                           | <i>*Back of History,</i><br>by William Howells                            |
| <i>Tell Freedom,</i><br>by Peter Abrahams                                  | <i>Scenes and Portraits,</i><br>by Van Wyck Brooks                   | <i>Beyond the Hundredth Meridian,</i><br>by Wallace Stegner               |
| <i>*The Test of Freedom,</i><br>by Norman Thomas                           | <i>Song of the Sky,</i><br>by Guy Murchie                            | <i>But We Were Born Free,</i><br>by Elmer Davis                           |
| <i>Through Malan's Africa,</i><br>by Robert S. John                        | <i>The Dollmaker,</i><br>by Harriette Arnow                          | <i>In The Cause of Peace,</i><br>by Trygve Lie                            |
| <i>Man's Unconquerable Mind,</i><br>by Gilbert Highet                      | <i>Faith and Freedom,</i><br>by Barbara Ward                         | <i>Conquest of Everest,</i><br>by Sir John Hunt                           |
| <i>The Manner Is Ordinary,</i><br>by John LaFarge                          | <i>Fall of a Titan,</i><br>by Igor Gouzenko                          | <i>*Dialogues, as Recorded by Lucien Price,</i><br>by Alfred N. Whitehead |
| <i>The Measure of Man,</i><br>by Joseph W. Krutch                          | <i>Freedom, Loyalty, Dissent,</i><br>by Henry S. Commager            |   |

We are a trifle proud of AMERICA's coverage of the list. Only six of these books were not reviewed in our columns. They are the books starred above, and you will notice that two of the six were of rather specialized

interest. May we take this occasion to thank our faithful reviewing staff? Without their help it would be impossible to provide coverage anywhere nearly so comprehensive as ours has been.



## An insidious treatise

### MORALS AND MEDICINE

By Joseph Fletcher. Princeton U. 243p. \$4.50

This is the first book by a non-Catholic which pretends to deal with medical ethics at a level comparable to the works of Fathers Gerald Kelly, Francis J. Connell, T. Lincoln Bouscaren, Henry Davis and the like. As such it begins as a refreshing contrast both to the unscholarly half-truths of Paul Blanshard, whom it frankly criticizes, and to the usual confused non-Catholic handling of these topics.

Unfortunately it descends to the level of both these before it has finished its otherwise strong case in favor of artificial insemination, sterilization, euthanasia and non-husband artificial insemination.

The author teaches in an Episcopal seminary and is fully conversant with Catholic writings in the field, both books and periodicals. He gives ample credit to the Church for having the only reasoned-out position on these problems to date. His own reasoning is often incisive and he is able to make clear-cut the real point at issue.

The book is a real and somewhat subtle challenge to the Catholic position on the above four points, and a healthy prick to the smug armchair complacency with which some seminary professors are liable to cling to principles more trite than tried by contact with human problems. It is a "must" for any teacher of ethics or moral theology, but—bless the Blanshard who quotes only the first half of this sentence—contains vicious errors which forbid its being placed on open library shelves.

Dr. Fletcher begins with two excellent points: medical ethics as more than just professional courtesy between doctors, and the patient's right to know the truth.

In these opening chapters he implies objective morality and human rights, only to flout such notions through the next four topics. His defense of contraception, sterilization, euthanasia and artificial insemination is often speciously convincing. The errors are too varied to answer in detail here, but could impress even the intelligent layman. Some are misinterpretations of Scripture or the Church Fathers, some involve distorted historical perspective, many stem from failure properly to understand or apply the notion of double effect or other ethical principles, some are merely emotional rhetoric.

In a few places he descends to the kind of illogic for which he upbraids

Blanshard. Thus, in discussing such things as ectopic pregnancy and hysterectomy during pregnancy, he cites unrepresentative or outmoded writers and entirely ignores Fr. Kelly, or Fr. Bouscaren's definitive treatise (though he lists both in the bibliography). This is perhaps the low point in the book. He ignores the point that the shift in the (unofficial) teaching of Catholic moralists on the time of the soul's infusion and the medical phenomena of pregnancy has come from shifts in factual knowledge: facts do not change, as he says, but our knowledge of them does, and it is precisely this that accounts for the shift, as Fr. Bouscaren shows so clearly.

More dangerous are the errors in general ethics which run throughout the book. In spite of ample quotations from standard Catholic authors, Dr. Fletcher persistently misunderstands or distorts the principle of double effect. He makes constant use of the principle that abuse does not invalidate use (*abusus non tollit usum*) but does not distinguish between legitimate and illegitimate use, or apply the principle of double effect to the proportionate danger involved. He dismisses all consideration of the latter as putting mere expediency above personal integrity.

Most insidious is the concept of natural law proposed, in which Dr. Fletcher accuses traditional Catholic ethics of a physiological vitalism that is reductively materialistic. He opposes physiology to reason and freedom—with the Catholic Church and the soul on the side of physiology! His argument is that personal responsibility is to be measured in terms of knowledge and freedom, and therefore any increase in technical knowledge (e.g., contraceptives or artificial insemination) or any use of freedom (e.g., in exercising one's "right to die" by euthanasia) is an advance in personal dignity. He argues that to limit freedom by the designs of nature is to put physiology above rationality. To the obvious retort that God is the author of physiological nature he answers that God is also the author of man's rational nature.

What is at bottom here, of course, among other things, is the fact that man's intellect is not always able to discover easily the designs of the Author of nature. This fact favors caution and patience in a difficult pursuit, a conservatism with which the practical man in the field is in little sympathy, forgetting how often in the past we have been asked to jettison principles in the name of some new "scientific" view now outmoded. It also points to the need of a teaching authority to guide us in obscure

## BOOKS

points: a conclusion which has little appeal to one whose religion is a protest against such authority.

To the Catholic, however, the book points up the importance of keeping ethical theory abreast of factual knowledge. Progress in ethical science must come, as in the past, from increased factual knowledge and patient, laborious, clearly reasoned application of immutable moral principles, not from muddled compromise and abandonment of fundamental concepts like that of natural law. Progress in medical ethics is hardly advanced by a minister of the Christian gospel referring, as in this book, to creation as a myth, and adopting under the name of personalism a sentimental humanitarianism in which a person in this world assumes an importance overshadowing that of God or the eternal supernatural life.

JAMES E. ROYCE, S.J.

### Two for the soul

#### THE GOLDEN STRING

By Bede Griffiths. Kenedy. 168p. \$3.50

This book, which takes its title from the "golden string" of William Blake's poem, is the autobiography of Dom Bede Griffiths, a monk of Prinknash Abbey in Gloucestershire. As biographies go it is not a large book—168 pages to be exact—but it covers a variegated and eventful life which, although it followed a logical course, was in many ways exceptional and therefore is of more than personal interest.

The author is concerned chiefly in telling of his spiritual and intellectual adventures; the other details of his life—which may be referred to as the bric-a-brac of a man's life—have been brought in only in so far as they touch upon his intellectual and spiritual experiences. This probably explains why the book is not a big one, but it shows wisdom and good judgment on the part of the author, for the ordinary things in a man's life are generally of interest to no one but himself.

Dom Bede Griffiths is a convert. Like many of the English converts—at least the more articulate ones among them—he has a wide cultural background and a marked literary ability. One will be charmed not only by his thought but also by his style.

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In the process of explaining his own intellectual and spiritual development, the author touches upon a great number of subjects ranging all the way from art and literature to the mechanization of modern society. His observations on the nature and purpose of the monastic life as well as his explanation of the real significance of celibacy and the vow of chastity are particularly penetrating and worthwhile.

One cannot but compare this book with Thomas Merton's *Seven Storey Mountain*. Both Merton and Griffiths have approximately the same point of departure, and both end up pretty much in the same place. In point of fact—with the exception of a few detours here and there—they followed the same road. The difference between the two books, however, lies in the fact that in the one the journey is described by an American; in the other it is described by an Englishman.

DAMIAN J. BLAHER, O.F.M.

#### MEDITATIONS OF A BELIEVER

By Marcel Légaut. Knopf. 277p. \$3.75

In his *Dialogues of Alfred North Whitehead*, Lucien Price faithfully records the King Charles' heads that

kept obtruding into that venerable philosopher's memoir. One such was his conviction of the humorlessness of the ancient Jews as contrasted with the ironic wit of the Greeks. Another was the "non-intellectuality" of Jesus of Nazareth.

How does one arrive at such a conclusion? To read the Gospels is surely the basic requirement, and not to read them often. To be convinced that the real Jesus is not here, but a mythical elaboration, is another. Then an equation must be made between brave and unwearied speculation about elusive truth, and all intellectual process.

Jesus fails every test badly, once that equation is set up. He does not grope like Empedocles, measure, weigh and eliminate like Plato. He speaks of what He knows. Were He to play the searcher, it would not be intellectuality in Him but sham. But to say this it is necessary to hold the Gospels for untouched history.

Marcel Légaut is an intellectual, a professor of theoretical mechanics retired from the university classroom, though still in his middle fifties. He writes as a Catholic for men who believe that the Gospels are a true account. Légaut's invitation is not that of Noyes' Old Skeptic to "go back and believe in the deep old foolish tales." He asks men to be quit of the mental

follies that may have intervened and look at the faith of their youth, while not denying any of their solid adventures of mind.

In his scrutiny of portions of the life of Christ, he acts as one who prays with the reader rather than as one who expounds. All the well-worn assumptions are here along with the salvation narrative and often the verbiage of the classic French treatises on spirituality, so that unless a person uses the book for prayer he will be badly put off.

The author's concern is to bring the mind to its knees. If the reader is in any such mood, there are gems to be found here which learning cannot yield. Thus:

But what is deeply repugnant to human nature is to believe in promises, and the more so as the promises are more beautiful . . . if he had made us little promises, promises to our measure, men would not have hated and condemned him as a seducer, but what he has told us bewilders and confounds our thoughts.

The meditations are sublime, that is past doubt. Whether they have the incisiveness and modern appeal claimed for them by George N. Shuster in his foreword is another matter. It would be helpful if Légaut's prose were considerably less stylized. His grooves are not the ringing ones of change.

GERARD S. SLOYAN

#### Parish sociology

#### SOCIAL RELATIONS IN THE URBAN PARISH

By Joseph H. Fichter, S.J. Chicago U. Press. 264p. \$5.50

Ever since the appearance of Fr. Fichter's *Southern Parish* four years ago, there has been widespread expectation of his further work. Though the present volume does not continue the series which the former book was to have begun, it draws largely from the researches made for that series. It shows a growth in sociological conception, broader vision, better balance of judgment, and adds to the author's stature as perhaps the leading writer on parish sociology of our country.

This does not imply that everything Fr. Fichter says will meet with approval, or that it is always right. But his structure of a sociological framework within which to study the parish is extremely valuable, his research methods provide a matrix for research by others (for which he pleads earnestly), his exposition of current parochial problems can be

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Thomas More Association	544
Newman Press	540
Random House	542

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St. Edmund Society	547
C. J. Lundstrom Mfg. Co.	547
Newman Bookshop	547
Pan American World Airways	543
Priests of the Sacred Heart	544
Will & Baumer Candle Co.	11
Notices	548

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most helpful for apostolic clergy and laity.

The book has sections on the four types of parishioners (leading or nuclear, model or average, marginal or fringe, and dormant or "fallen-away"); on the implications of social realities (social status, age and sex, mobility) on religious behavior; on the social relationships of parish priest, laity, the parish societies and the parish school; and on some of the problems inherent in parish research. In addition Fr. Fichter has two superb statements, the introduction and an appendix, on the important significance of religion and social science to each other, and the practical value that religious leaders could find—and must find—in social science.

The value of the study is that types of parish members, organizations and relationships are so analyzed, shown so to be interrelated with other social phenomena, that persons concerned with parochial welfare can use the analysis most profitably in their own day-to-day work. This is really the purpose of our interest in parish sociology: that through scientifically valid study of parish facts, parish policy may be directed more surely toward parochial aims.

Certainly such parish research as has been done, and the increasing awareness of earnest parish priests that serious problems exist on the parish level, indicate that we should use all the help that social scientists, sympathetically studying the parish, can offer.

For example, if we know that people in their thirties have the least laudable record in religious observance, if we know that group participation by parishioners is a necessity that the major centralized groups in the parish cannot satisfy, if we know that certain conflicting values impede the religious practice of some groups, then our energy has to be directed in those directions. Fr. Fichter shows innumerable connections between social realities—values, statuses, classes, periods of life—and religious life. This knowledge can be exploited.

As indicated above, not everything the author says will meet with approval. Sometimes his own insight, usually keen but sometimes blurred, receives the same positive expression as do his scientific judgments. And what is ideal Christianity? Need it conflict with aspiration for and achievement of material success? Need the convinced Christian woman who practices social virtue and advances socially be an exception? Can the average Catholic be called one who has "difficulty catching Mass" on holy-

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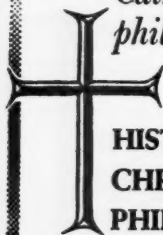
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days? If so, the millions of Catholics who crowd into churches on holydays must be above average!

Aside from these relatively few and easily spotted expressions of unnecessary negativism, Fr. Fichter's book has great value indeed. Extensive work went into it, as only those active in parish research can appreciate. We can hope that those for whom it was cooperatively intended will make use of it, and that others will join Fr. Fichter in his attempt to have religion and social science come to each other's assistance.

JOSEPH B. SCHUYLER, S.J.

### THE DELIVERANCE OF SISTER CECILIA

*By Sister Cecilia as told to William Brinkley.* Farrar, Straus & Young. 360p. \$3.75

"Foreign intrigue" was never like this. *The Deliverance of Sister Cecilia* reads like a thriller, and is, in fact, a thriller.

The story starts with Sr. Cecilia's childhood, family and local conditions. Her father, "Tato," was a prosperous farmer in Slovakia who loved his children, all eleven of them. Sr. Cecilia was the first one to go to high school. She had an early inclination for convent life, and joined the Daughters of the Most Holy Saviour in Pozsony. After taking her final vows, she was assigned to kindergarten teaching.

In 1948, shortly after they seized power, the Communists stopped all teaching of religion in all schools above the sixth grade; soon nuns and priests were forbidden to teach religion at all. This was followed by the nuns' eviction from their convent; they were sent to Trenčsén. This town was eventually turned into a concentration camp for nuns, with hundreds sent there from all orders.

Simultaneously Sr. Cecilia was dismissed from her kindergarten and sent to work in the children's clinic, the state hospital where the sisters of her order were nurses. Here she became involved in underground activities, sending food packages to priests in prison. But this was merely a sideline, her more serious business being with the ones not in prison, but trying to make good their escape over the border.

For four months the Communists chased Sr. Cecilia, and Sr. Cecilia hid from the Communists. She resorted to various disguises, to numerous trips at night, hide-outs in barns, secret rooms, etc. Donning ski pants and a sweater, she became a farmhand in the sugar-beet fields. Finally, in dan-

gerous flight, Sr. Cecilia made her supreme and peril-fraught effort—to cross the great dike on the closely guarded border between Czechoslovakia and Austria. She is in Canada now.

Except for the somewhat slow start and the slightly irritating style Mr. Brinkley occasionally adopts, this book makes truly fascinating reading.

GEZA B. GROSSCHMID

REV. JAMES E. ROYCE, S.J., assistant professor of psychology at Seattle University, is on leave as president-dean of Notre Dame College, Nelson, B. C., Canada.

REV. DAMIAN J. BLAHER, O.F.M., is professor of moral theology at St. Bonaventure's Seminary, St. Bonaventure, N. Y.

REV. GERARD S. SLOYAN is in the Department of Religious Education, the Catholic University of America.

REV. JOSEPH B. SCHUYLER, S.J., is completing his doctoral studies in sociology at Fordham University.

## THE WORD

*They could make nothing of all this; His meaning was hidden from them, so that they could not understand what He said. When He came near Jericho, there was a blind man sitting there by the wayside, begging (Luke 18:34-35; Gospel for Quinquagesima Sunday).*

The Gospel for the final Sunday before the solemn, penitential season of Lent is another of those liturgical Gospels which fall into two sharply distinct parts because such evangelical excerpts record two separate and seemingly unconnected events. The attentive reader of our Redeemer's most authentic, inspired biographies finds himself more and more inclined to wonder about that apparent lack of connection between incidents linked in the same Sunday Gospel. As we consider, in the present instance, the pair of successive sentences which serve as our text, we can hardly ignore the juxtaposition involved, a juxtaposition which St. Luke himself may or may not have noticed.

Certain it is, at any rate, that in a particular respect the disciples of Christ our Lord were as unseeing as

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any blind man. At the time of these incidents, the public life of our divine Saviour was drawing to its tragic close, and it follows, therefore, that Christ's laborious training of His closest followers was well advanced. Yet the disciples are only shocked and openly incredulous when our Lord announces His approaching Passion. As St. Luke insists in three consecutive statements, Christ's first friends were entirely blind to the critical, essential, *crucial* connection between Christ and the cross.

In this sense the Apostolic College—ironic phrasel—was not merely as blind as the blind man of Jericho; the Apostles were actually in much worse case. The blind man possessed the considerable advantage of knowing that he was blind. He was quite positive about his sightless condition and was therefore inclined to be even somewhat noisy on the subject. Knowing himself to be blind, he was mightily anxious to see. A man could be worse off.

Perhaps the most stubborn of all our astigmatisms or myopias is our resolute failure to recognize that same crucial connection between Christ and the cross. Those who know our Lord best have steadily pointed out that the appalling period of suffering which terminated the mortal life of God's Son was neither a contradictory appendix to that life nor an accidental, incidental interlude between the triumph of Palm Sunday and the triumph of Easter. The Passion of Christ is really the life of Christ *par excellence*, in the profound sense that nothing else could have possibly explained the sublime life that had gone before and warranted or merited the new, exalted life that was to follow.

In plain terms, the suffering and death of the Saviour of the world are precisely what make Him the Saviour of the world. Ultimately, the Redeemer not in agony is not the Redeemer. If we preach Christ and Him not crucified, we preach not at all, for we finally have nothing to say.

At the peril of peace, sanity and perhaps eternal salvation itself, we who claim Christ's name simply must acknowledge the strict inevitability, the stern, absolute, ironclad necessity of the element of suffering—of the cross, that is—in the life of the blessed Founder of Christianity. We must somehow, sometime make such an explicit admission and face such an unpalatable truth in order that we may be fully prepared to accept courageously the obvious consequence of that fierce fact.

Consequently and of course, there is a critical, essential, a crucial connection between the Christian and the cross.

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In which issue it would be well for  
us if, as another Lent begins, we could  
begin to see as the blind man saw  
and as the disciples did not: to see  
how blind we are.

VINCENT P. MCCORRY, S.J.

## THEATRE

**FESTIVAL.** The leading character in  
this comedy by Sam and Bella Spe-  
wack is Sally Ann Peters, who has a  
teaching job at one of the big Cali-  
fornia universities. After working  
hours, Sally Ann gives piano lessons  
and discovers a prodigy among her  
pupils. While trying to persuade an  
impresario to book her discovery for  
a public performance, she pretends  
that the prodigy is her love-child by a  
famous pianist.

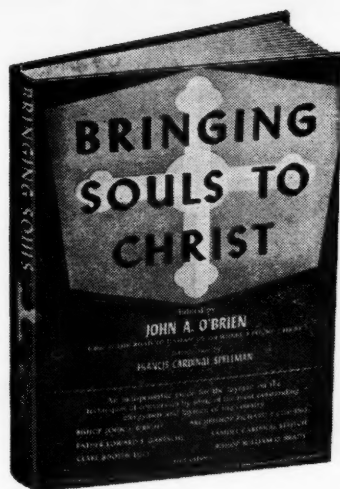
Presented at the Longacre by Wal-  
ter Fried, who engaged Robert O'-  
Hearn to design the set, the comedy  
was directed by Albert Marre.

Paul Henreid, as the temperamental  
impresario, Betty Field as the de-  
murely daring piano teacher, Luba  
Malina, an exotic recitalist, and  
George Voskovec, a concert pianist  
more clown than musician, render  
bravura performances for which the  
producer and the Spewacks should be  
eternally grateful.

**PLAIN AND FANCY,** the operetta  
newly installed at the Mark Hellinger  
under the auspices of Richard Kol-  
mar and James W. Gardiner, is color-  
ful, melodious and occasionally hu-  
morous. The story, by Joseph Stein  
and Will Glickman, is based on the  
assumption that country folks, as a  
result of living close to the soil, are  
naturally sturdier of body, healthier  
of mind and more moral in conduct  
than city dwellers—a proposition that  
used to throw H. L. Mencken into  
conniption fits.

The specific country people whose  
virtues are described by Messrs. Stein  
and Glickman are the Pennsylvania  
Amish, a peculiar religious sect whose  
creed forbids the use of buttons on  
their clothes. They seem to be a God-  
fearing people—hard-headed, hard-  
working and too often hard-hearted.  
They are also prosperous people who  
accept their prosperity as a reward  
for constancy in their faith, forgetting  
that their ancestors happened to settle  
on fertile soil.

Albert Hague has composed a spir-  
ited score for the production, and Ar-  
nold B. Horwitt has contributed lyrics  
that are humorous or give the story



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# America's BOOK-LOG for FEBRUARY

## 10 Best Selling Books

1. **THE LORD**  
REGNERY. \$6.50 *by Romano Guardini*
2. **LIFE IS WORTH LIVING**  
MCGRAW-HILL. \$3.75 *by Fulton J. Sheen*
3. **MEN IN SANDALS**  
BRUCE. \$2.50 *by Richard Madden, O.C.D.*
4. **LIVES OF THE SAINTS**  
JOHN J. CRAWLEY. \$5.95 *by T. Plassman*
5. **THE DELIVERANCE OF SISTER CECILIA**  
FARRAR, STRAUS & YOUNG. \$3.75 *by Sister Cecilia*
6. **IMITATION OF CHRIST**  
CONFRATERNITY OF THE PRECIOUS BLOOD
7. **I'LL CRY TOMORROW**  
FELL. \$3.95 *by Lillian Roth*
8. **MY WAY OF LIFE**  
CONFRATERNITY OF THE PRECIOUS BLOOD. \$1.35  
*by Walter Farrell and Martin J. Healy*
9. **PIUS X: COUNTRY PRIEST**  
BRUCE. \$2.75 *by Igino Giordani*
10. **THE STORY OF THOMAS MORE**  
SHEED & WARD. \$3.50 *by John Farrow*

AKRON, Frank A. Grismer Co., 272 High St.  
BOSTON, Pius XI Cooperative, 45 Franklin St.  
BOSTON, Benziger Bros., 95 Summer St.  
BROOKLYN, Ave Maria Shop, 166 Remsen St.  
BUFFALO, Catholic Union Store, 828 Main St.  
CHICAGO, The Thomas More Association, 210 West Madison St.  
CINCINNATI, Benziger Bros., Inc., 429 Main St.  
CINCINNATI, Frederick Pustet Co., Inc., 436 Main St.  
CLEVELAND, Catholic Book Store, 906 Superior Ave.  
CLEVELAND, William Taylor & Co. (14)  
COLUMBUS, Catholic Bookshop, 205 E. Broad St.  
DENVER, James Clarke Church Goods House, 1636 Tremont St.  
DETROIT, E. J. McDevitt Co., 1234 Washington Blvd.  
DETROIT, Van Antwerp Circulating Library, Chancery Bldg.  
HARTFORD, Catholic Lending Library of Hartford, Inc., 138 Market St.  
HOLYOKE, Catholic Lending Library, 94 Suffolk St.

KANSAS CITY, Mo., Catholic Community Library, 301 East Armour Blvd.  
LOS ANGELES, C. F. Horan & Co., 120 West 2nd St.  
LOUISVILLE, Rogers Church Goods Co., 129 South 4th St.  
MANCHESTER, N. H., The Book Bazaar, 412 Chestnut St.  
MILWAUKEE, The Church Mart, 779-781 N. Water St.  
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.  
NEW BEDFORD, Keatings, 562 County St.  
NEW HAVEN, The Thomas More Gift Shop, 1102 Chapel St.  
NEW YORK, Benziger Bros., Inc., 26 Park Place.  
NEW YORK, P. J. Kennedy & Sons, 12 Barclay St.  
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.  
OKLAHOMA CITY, St. Thomas More Book Stall, 418 N. Robinson.  
OMAHA, Midwest Church Goods Co., 1218 Farnam St.  
PHILADELPHIA, Peter Reilly Co., 133 N. 13th St.  
PORTLAND, Ore., Catholic Book & Church Supply Co., 314 S. W. Washington St.  
RICHMOND, Va., Taylor F. Campbell Religious Goods Shop, 123 N. 8th St.

ROCHESTER, Trant's, Inc., 96 Clinton Ave. North.  
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.  
ST. PAUL, E. M. Lohmann Co., 413-417 Sibley St.  
SAN FRANCISCO, The O'Connor Co., 317 Sutter St.  
SCRANTON, The Diocesan Guild Stores, 800 Wyoming Ave.  
SEATTLE, Guild Book Shop, Inc., 1328 6th Ave.  
SEATTLE, The Kaufer Co., Inc., 1904 4th Ave.  
SOUTH BEND, Aquinas Library and Book Shop, 110 East La Salle Ave.  
SPOKANE, De Sales Catholic Book Shop, 11 Wall St.  
TOLEDO, John A. Reger Catholic Supply House, 615 Cherry St.  
VANCOUVER, B. C., The Kaufer Co., 88 Richard St.  
VANCOUVER, B. C., Vancouver Church Goods Ltd., 431 Dunsmuir St.  
WASHINGTON, D. C., William J. Gallery Co., 718 11 St., N. W.  
WESTMINSTER, Md., The Newman Book Shop.  
WHEELING, Harry D. Corcoran Co., 219 Market St.  
WINNIPEG, Man., F. J. Tonkin Co., 111 Princess St.

The stores listed above report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system,

plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.



a push or are just lovely songs. "It Wonders Me," "Young and Foolish" and "Follow Your Heart" are as beautiful as ballads as they are in the context of the story. "City Mouse, Country Mouse" and "It's a Helluva Way to Run A Love Affair" are tangible contributions to the season's humor.

Helen Tamaris stages several captivating dances in the production, ranging from high-spirited country frolics to the cyclonic frenzy of a carnival. Raoul Pene Dubois designed the sets and Morton Da Costa was the over-all director.

Richard Derr and Shirl Conway are the city people who get themselves involved in a bucolic feud, and deliver faultless performances. Mr. Derr is dryly humorous as the New Yorker trying hard not to look down his nose at a rather primitive community. Miss Conway is eloquently humorous in her effort to adjust herself to living in a house without a bathtub. Gloria Marlowe is disarmingly sweet as a demure Amish girl, and Barbara Cook is also sweet but hardly demure as another Amish girl. Miss Marlowe has a fine voice and Miss Cook is a delectable comedienne. Other commendable performances might be mentioned if space were not running out.

Endowed with good writing, good music and good acting, *Plain and Fancy* ought to be a good show, and it is. The inevitable cooch dancer, however, appears in the carnival scene with her bumps and grinds, apparently because the producers decided they just had to offer *Fanny* a little competition.

THEOPHILUS LEWIS

## FILMS

THE LONG GRAY LINE provides director John Ford with a heaven-sent opportunity to expatiate simultaneously on his two favorite traditions—the Irish and the military. The movie is based on *Bringing Up the Brass*, the biography of Marty Maher, who spent close to fifty years as an Army enlisted man, all of them at West Point.

Though the title of the book suggests that perhaps Sergeant Maher played the tuba in the Academy band, actually it has a much apter colloquial significance. Maher (Tyrone Power) was the assistant to the Master of the Sword (athletic director)—played by Ward Bond—and, as time went on, friend and father confessor to a couple of generations of cadets.

A good deal of Ford's emphasis is on the home life of Irish-born Maher, his immigrant bride (Maureen O'Hara) and his strong-minded father (Donald Crisp), who crossed the ocean to join the family circle. But the director also works in a cavalcade of cadets, an intelligible and inspirational feeling for the traditions and the code of honor of the Corps and some stunning views (in Technicolor and CinemaScope) of the time-honored buildings and ceremonies of the Military Academy.

Some of the picture's sentiment is bogus—distressingly so when it gets around to the problem of conscience of a second-generation cadet (Robert Francis), the posthumous son of a World War I Congressional Medalist. For the family, though, most of it has the irresistible vitality and human appeal Ford can give material he believes in. (Columbia)

BATTLE CRY is an extremely long (two and one-half hours), extremely wide (CinemaScope) but not particularly significant or arresting account of a Marine squad in World War II. The screen play, adapted by Leon Uris from his novel, presents the usual, rather self-consciously diversified cross-section of American youth in training, in transit and finally in battle. Unlike, for example, *The Naked and the Dead*, the author's viewpoint is fulsomely uncritical of the military system. Some of the things, in fact, that he reports uncritically or even admiringly are likely to have a disquieting effect on a good many observers.

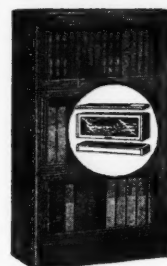
For one thing, the sympathetically portrayed commanding officer (Van Heflin) of the regiment under examination feels terribly humiliated when his unit is assigned to mopping-up operations rather than front-line duty in the various Pacific island-hopping campaigns. He succeeds in having the battle orders changed so that the film's heroes (collectively speaking) storm the best-fortified beach at Saipan.

For another thing, the picture engages extensively in examining the extracurricular romances of its particular group of Leathernecks. Though these emotional involvements run the gamut from prostitute to home-town girl, they have in common that not one of them is untainted.

Altogether the film is a pretty grueling session of epic length but otherwise not of epic proportions. Aldo Ray, James Whitmore and Tab Hunter are some of the Marines and Nancy Olson, Mona Freeman and Anne Francis are prominent among the ladies. (Warner)

MOIRA WALSH

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## CORRESPONDENCE

### Foreign-language teaching

**EDITOR:** The final report on the teaching of foreign languages to public elementary-school children (AM. 1/22, p. 412), is now completed, and the over-all total of 1954 enrolments turns out to be about 330,000. Of these, 209,549 were getting their instruction directly from either the classroom teacher or a visiting specialist; for the remaining 119,522 the agent of instruction was a regular radio lesson broadcast into their classrooms.

The full 1954 report is being published and distributed at no charge by the Committee on Foreign Language Teaching, U. S. Office of Education, DHEW, Washington 25, D. C. There are many indications of an increase in language study in parochial elementary schools, and I hope to gather statistical data soon.

KENNETH MILDENBERGER  
Assistant Director  
Foreign Language Program  
Modern Language Assn.  
of America  
New York, N. Y.

### Words awry

**EDITOR:** Having enjoyed Fr. Davis' satirical comment on the cross-pollination of words and concoction of phrases (AM. 1/15), I trust that "bookviewer" Richard F. Grady, who on p. 405 of the same issue, called Fred Allen's latest writing endeavor "wry-on-the-rocks," will heed Fr. Davis' advice.

EDYTHE RIORDAN MEEHAN  
Jersey City, N. J.

### Out-of-bounds sociologists

**EDITOR:** As a sociologist, I would like to congratulate you for having published the thought-provoking article by Fr. Gordon George on "Some sociologists out of bounds" (Jan. 15). I was particularly pleased with Fr. George's statement that "Catholic sociologists can best serve the cause of religion by being outstanding scientific sociologists. . . ." Permit me to add two remarks.

1. As far as Talcott Parsons is concerned, I cannot agree with Thomas F. O'Dea, cited by Fr. George. Parsons' essay on "Religious Perspectives of College Teaching in Sociology and Social Psychology" shows clearly that his author discusses problems around religion by taking religion in the fullness of content and meaning which it has for a religious believer.

2. I felt somewhat uncomfortable by seeing Fr. George refer to Prof. A. H. Hobbs. Though I have no objections to the quotations from Hobbs which Fr. George uses, I think we should not forget that Hobbs served as a main witness before the Reece Committee and led the others who sympathized with Mr. Reece's ideas in denouncing the great foundations in a manner not quite compatible with the moral code under which scientists are working. . . . Fr. George does not need a crown-witness for his thesis. He is speaking well enough for himself.

RUDOLPH E. MORRIS  
Department of Sociology  
Marquette University  
Milwaukee, Wis.

### Conscience of a judge

**EDITOR:** Gregory A. Gelderman, in his letter to the Editor (1/22), cannot understand how a Catholic judge, whose oath of office "requires him to follow the decisions of courts of appeal which may contain principles of legal positivism," can fulfil his oath, since as AMERICA (1/1, p. 354) says, "as a Catholic he cannot follow such principles."

The Editor's note following the letter presents the answer. I would simply like to add that positivism separates law from its foundation in the natural moral law and is therefore antagonistic to Christian morality and to the American philosophy of law. It is the philosophy that underlies the totalitarian state.

No human law or judicial decision that contravenes the natural moral law has any validity, whether it be called positivism, materialism, skepticism, relativism, secularism or any otherism. It is a distortion of the natural order and no judicial oath could imply an obligation in conscience to guide oneself by it.

JOHN B. GEST  
Member of the Bar  
Philadelphia, Pa.

### Un-Christian Catholics

**EDITOR:** My congratulations to Sarah Bywater for saying so well (AM. 2/5, pp. 479-80) what I have long wanted to tell some of my Catholic friends about their un-Christian attitude toward Jews. . . .

Thanks so much to AMERICA for its weekly spiritual and intellectual stimulation. (MRS.) ANNETTA GREENE  
Vestal, N. Y.

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